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CALVINIST-CONTACT

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MUST WE BE REBAPTIZED? WE HAVE A PROBLEM ON OUR HANDS

by Rev. Jack Quartel

Over the last few years we have heard of sporadic rebaptisms in the Christian Reformed Churches, and perhaps in other denominations, but of those I am not aware. Lately however those rebaptisms are not so sporadic anymore, their number has increased rapidly.

Nor is this just a local problem. Something is stirring not only in this denominaton but in many others from coast to coast. Many are searching restlessly, as is indicated in letters I have received from many corners of our nation. The synod of the Christian Reformed Church too was asked to deal with the problem of rebaptism in June of this year. Unfortunately it did not see fit to address itself to the problem.

It is about time that we face it and attempt to deal with it, for it is a vexing problem for more than one reason.

It is a vexing problem because many of those who have sought rebaptism soon leave our church. They no longer feel at home. That hurts. Especially when you remember that synod has recently appointed a committee to study the reasons for a greater number leaving our church than joining it.

The problem is aggravated when you realize that at least in some cases it does not concern members who were unfaithful to begin with and who are just seeking an environment more congenial to their easy going ways. It would be easy to comfort ourselves in that case. But no, it concerns often some of our best members, staunch, faithful, hard working members. Members we could ill afford to lose. Or if they were indifferent before, they often have changed into believers who are much alive, who find it easy to speak of their newly realized relationship with the Lord. Just when they might become useful members, they leave us.

It is a vexing problem, even when these members wish to remain in our church. It is wonderful it they wish to stay. Wonderful to realize that they do not lightly break ties that have been there for so long, I see in it an indication of their sincerity. But a problem it is. For they have denied one of our fundamental doctrines. What do you do with them? Must they be disciplined and ultimately excommunicated, when their relationship with the Lord is more beautiful than ever before? It is a problem.

It is a vexing problem to me also because important truths are at stake. I believe it when they tell me, that through baptism they have gained something they never had before. Could these things however also be gained in another, in a more proper way? Is it possible that you can gain even much more in a different way? And isn't it possible that by rebaptism, and therewith rejecting your first baptism, you have also lost something significant?

Let us examine some of these things.

IS THIS A DOCTRINAL PROBLEM?

I suppose that many would be quick to answer: 'of course', and proceed to deal with these things from that point. Well, that is the way it is usually done, and it is the easiest way too.

And it is undeniable, of course, that there is a doctrinal aspect to this problem. The logical thing to do in such a case seems to turn to Scripture to prove from it clearly the validity of infant baptism or believers baptism. That is where most of our struggles begin and end. Unfortunately things are not usually that simple. And such struggles have often been unfruitful.

It must be clear, from past experience too, where this will lead us. One establishes from Scripture a convincing case for infant baptism, and the other for believers baptism.

The Reformed churches have done the former, the Baptist churches the latter. Neither is able to convince the other, no matter how Scriptural they try to be. Such a struggle is an unfruitful one.

The conclusion which some then draw is simple, but to me completely unacceptable. 'This indicates,' they say, 'that our ways separate here.' How can anyone say that? Can we sacrifice the unity of Christ's church that easy? Can we allow His holy body to be torn like that, can we allow separation between brothers of the same house, with so little feeling?

It seems to me, that at least when it comes to this recent problem, we have not done what we could. It seems to me that when we deal with this only from a doctrinal point of view we have not even begun to understand the difficulties. Is this all there is to it? Are there not other aspects that demand understanding?

WELL, WHAT IS THE PROBLEM?

The need for rebaptism, it seems to me is not born out of an objective study of the Scriptures. Sure, those who seek or sought rebaptism study the Scriptures on this point, but usually **after**, not **before** they feel the need of it. Usually they study Scripture to be strengthened in the feelings awakened in them or to justify their need of their deed.

No, the need for rebaptism is not born out of a doctrinal discovery, not as the result of an objective study of Scripture. It is born out of something else, something broader. Something that has awakened in their hearts, and something they share with many others, not only in their own denomination but also in many others in the USA as well as in Canada.

Perhaps you know what I am referring to. There is a general widespread uneasiness among christians. They are dissatisfied with themselves. It has occurred to them that there is more to living by faith in the risen Saviour than they have realized. They are looking for the subjective aspect of faith. They want an experienced faith. A faith that is real. A faith that is meaningful. A faith that is productive. At any rate more than it has been.

They feel that too much their faith was a matter of doctrine only, of accepting from hearsay. It was a receiving for information, like you do in a business meeting. They want to be touched not only in their intellect, but also in their wills and their emotions. They want a christian life that is not only discussed but that is also producing something, not just talked about, but experienced.

Some of our readers may be at a loss to understand this. But I know from experience how real this is. There are many in our church who felt starved, cold, unproductive, afraid. No one will deny that. Many of them started to search. If Christ arose from the dead indeed, they say, then His victorious power should not be just announced, but used. It should come into our lives, take away our fears, our coldness, our laxity, our inhibitions and our depressions.

It is strange how suddenly you hear of this all over. It is by no means confined to one denomination. This is out of the Spirit. Let us make no mistake about that. When people wake up to their own deadness, and when they seek to be alive in Christ, that is out of God. Let us rejoice, and in no wise discourage it.

Unless the church, and especially the leadership in her, has deep understanding of this search, and much sympathy, it seems to me there is no way in which we can deal with it. This new awakening needs very much the strong leadership and encouragement of the church. In the past the pendulum has swung from subjectivism, over indulgence in experience, to objectivism, extreme fear of an experiential faith. That pendulum is swinging today. And it will doubtless swing to the extreme of subjectivism, unless the church understands and guides. Unless the church recognizes the hunger of many who seek to be fed with the Bread of life. If that Bread is not given them in the church, they will seek for it elsewhere. And that is where grave mistakes have often been made.

WHY REBAPTISM?

It seems to me that the desire to be rebaptized is born out of the longing for a faith that is more real, that is experienced.

People always tend to extremes. When they suddenly discover that their faith was not alive, when they discover what it is to be alive, they tend to think that in the past there was nothing at all. They simply were no children of God. Everything of the past is rejected. And one of the things that is rejected with the past, is their baptism.

Moreover, baptism to them is one of these things that was announced to them, but that they did not experience. The power and presence of Jesus must be real for them. So they want rebaptism. Or, baptism as they will say. They want to experience the burial with Christ and the arising with Him in the resurrection. And they do. Here is a heartwarming experience. Something they will never deny, because it seems to answer their deepest need. It satisfies such as nothing satisfied before.

Let it be clear now. I think that the problem is on this level first of all. And it seems to me that it has to be dealt with on this level. If we don't we will miss the boat. We will be talking to each other and never reaching, never understanding one another.

WHAT ABOUT REBAPTISM THOUGH?

There is absolutely no need for it. There is a need in everyone's life for a closer walk with God. But that need must not be satisfied by rebaptism.

Just remember what baptism is. It is God reaching out to us, addressing us, speaking to us, like He does in His Word. He says in baptism that He wants us to be His children, and that He wants to be our Father. He says in baptism that He wants to deal with our sinful lost situations. That has been said, and that is valid. Nothing needs to validate that. We don't need to validate that, our experience doesn't need to validate it, nor our faith.

God's Word is there as the announcement of salvation. It may be that we have read it for years, and never got anything out of it. Suddenly you awake, come to conversion. Should that Word then be rewritten? Of course not! By the same token God announced in our lives, personally, right at the beginning, like He has done from the beginning that He is our Saviour. It may be that for many years that meant nothing. Suddenly it does. But you don't need to have that announcement repeated. You don't need to be rebaptized. That announcement is still valid, even though you did not really accept it.

It is right of course that there was a lack, there was a vacuum, a need. That need was not on

(Continued on page 2)

THANK YOU DUTCH CANADIANS

As 1970 draws to a close, the Executive of the DUTCH-CANADIAN COMMITTEE 1945-70, wishes to extend its heartfelt appreciation to all Dutch-Canadians who have devoted their time, money and efforts in making a success out of Operation: 'THANK YOU CANADA'

The financial statements of this Committee have been audited by the Firm of Dunwoody & Company of Toronto, and show that all objectives have been reached.

In fact, excess funds will be available and equally divided between the Canadian Red Cross and a charitable foundation to aid Indians and Eskimos.

Within the next few weeks, receipt for income tax purposes will be mailed out to all those who have donated money to the National Gift, a large Concert Organ for the National Arts Centre in Ottawa.

The organ is now under construction, and will be completed by 1973.

To all of you, who have worked so hard and have contributed so generously, the Executive of the DUTCH-CANADIAN COMMITTEE 1945-70, says:
"Thank you Dutch-Canadians"

Jan van Bruchem,
Chairman.

ONTARIO ATLAS WINS MEDAL as the "most beautiful book in the world." Editor of the Economic Atlas of Ontario, Professor W. G. Dean of Erindale College, holds 13-pound, $75 book. The prize is generally regarded as the highest international design award. Unique feature of the 476-page atlas is the absence of stitches.

HALF CENTURY OF OVERSEAS MISSION

(Grand Rapids, Michigan) On a cold, wet October day in 1919 Miss Johanna Veenstra left the United States for the sun-drenched hills and valleys of Nigeria. One year later three familles of missionaries, the most famous that of Dr. Lee S. Huizenga, left for China. In 1920 China was declared a mission field of the Christian Reformed Church. The Board of Missions assumed responsibility for the Nigerian field in 1940.

To commemorate its fiftieth anniversary, the Christian Reformed Board of Foreign Missions has designated November 22 as a Sunday for special observances in the churches. It is one day short of a half century since the missionaries to China arrived at their destination: November 23, 1920.

When the Christian Reformed missionaries arrived in China, that great nation was on the eve of a revolution that would eventually make it a modern international power. Adapting themselves to the Chinese ways, the missionaries travelled by houseboat on the canals, campans on the rivers, and wheelbarrows, rickshas and sedan-chairs on walls and over mountains. The mission to China came to an end in 1950 when the Communists seized control. Dr. Lee S. Huizenga died in a concentration camp in Shanghai.

The Mission to Nigeria has greatly expanded and has resulted in two national Nigerian churches, The Benue Church of Christ in the Sudan (EKAS) and the Church of Christ in the Sudan Among the Tiv (NKST).

The mission in Nigeria continued with little interruption during the recent Nigeria-Biafra civil war. After the war, the mission staff contributed toward the alleviation of the suffering civilians in the Eastern District. Miss Veenstra is buried in a cross-marked knoll near Jos, Nigeria.

The Christian Reformed Church now has mission fields also in Argentina, Brazil, Ceylon, Japan, Taiwan, Australia, New Zealand, Cuba, Philippine Islands, Guam, Mexico and Puerto Rico. (RES)

Must we be rebaptized?

(Continued from page 1)

God's side, but on ours. He did not fail, we did. His Word, and His sacrament are alright. What was lacking, was our response to it, we failed to accept, to embrace in faith, and to order our lives accordingly. That is where our need lies.

It is undeniable that the power of the Lord is not evident in our lives as it should. Many of us were cold, and lax. The knowledge may have been there, but many a heart remained untouched. It is true that we need to be touched. We need an experience. But that is not rebaptism. We need to be filled with the Holy Spirit. When you pray for Him, He will fulfil all your desires.

Seeking rebaptism means that suddenly you drag baptism down from the level where Scripture puts it. Baptism is an announcement of God's love. That is how I value it. That makes it beautiful. When God is speaking to me, that close, that personally, that early in my life. When the Lord has the name of the Father and the Son and the Holy Spirit linked with my name, that is beautiful. That is the way I gather it is, and that is what I treasure.

But when you seek rebaptism, when you seem to think that your first baptism is not valid, because you were not aware of it, you said nothing in it, then you are dragging the sacrament down to the level of man. Then it is no longer the holy sacrament in which God speaks, but the shaky something in which man speaks. When I can think back to the day in which God said to me: "I want you", I am rich. But what do I have, when I have nothing but the thought of one day when I said something to Him.

NOW WHAT?

We are facing a growing and painful problem. We cannot afford an outflow of members who have one desire and that is to give their whole life to the Lord. If they were unfaithful, if they denied Scripture, lived in disobedience, followed the world, well, their departure would only be gain, though it is painful to see people leaving the Lord. But this is different. This may not happen. This must be prevented at all cost. There are a few points which will help us much, I believe, when we keep them in mind.

For one thing let us, please, keep in mind that we deal here with a problem that is not only, not even primarily a doctrinal problem. You cannot convince those who seek rebaptism, by advancing doctrinal arguments only. They have a definite need. That need should be recognized and satisfied.

We should recognize the fact that many are hungering for a life more dominated by the Lord. Whether they have sought satisfaction in a proper way or not, that is a different story. We should not take our start there. There is something good, something positive. Let us take our stand there. Their search for a more meaningful life in Christ is something we should applaud, we should encourage it. We should make them know that on that score we are absolutely with them.

We should recognize the need of guidance in this search. Too often those who search are looked at with suspicion. People just stand by and watch what will come of it. At the start people have misgivings already. And those who search are left on their own. And often they are disappointed in their leaders. They become more and more convinced that their own church is dead, they must seek their satisfaction, guidance, help elsewhere. And so they are wide open to all kinds of extremism. That in turn makes the others more suspicious, and in a very short time, the gap grows to such a width that it can no longer be bridged. That should be prevented. The leaders should be with those who seek, and guide and help them, and seek with them.

We should recognize the danger of isolation. When you leave the seekers alone, as I have stated, anything is likely to happen. You leave them vulnerable to anything. But more than that. Don't our churches need a revival? Are we so good, that there is no deadness at all, no need of awakening? When a few in the congregation begin to search, they should be brought out of their isolation. The whole congregation should know what is going on. Be concerned with them and for them. Share their needs, their triumphs. Not only will it warm the hearts of those we search, but whatever new life they may discover will be shared. And they will doubtless ignite the whole church.

And certainly we should refrain from judging harshly and quickly. Those who seek and claim they have found, are soon dismissed as fanatics, because others don't understand them. And vice verse, those who say they have found will often judge others who did not find like they did. They will think of their past life as completely dead. And unless others experienced something they did, they will be considered still dead. This judging is unbiblical, but also deadly. It hurts, it is unjust. Why don't we listen to each other, and understand one another, and benefit from one another. Why isn't there room for people who have travelled different courses?

If we could practice these things, doctrinal difficulties will be prevented, I know. And if they have arisen, they will be quickly solved.

It is suprising and saddening how sharply we tend to deal with people who, as they say, for their conscience sake, forsake our doctrine of infant baptism. While we are ever so tolerant of those who show no life in Christ at all. It takes sometimes ever so long to deal with them. And some of those never are touched. While those who obviously love the Lord, must be dealt with right away.

It is, it must be said, surprising and saddening too, how some of those who have sought a new life, and who claim to have found it, lose no time to judge and denounce others, who have not shared their experience. It is sad to hear of those who claim to be renewed in Christ spend their energy on breaking down the church they have left. It seems that they are out to have revenge. Is that out of the Spirit? Is that the fruit of the new life? To break down, rather than to build up?

No, we don't need rebaptism. We need the power of the Spirit. We need love. "Love is patient and kind; love is not arrogant or rude. Love does not insist on its own way; it is not irritable or resentful. Love bears all things, believes all things, hopes all things, endures all things." (1 Cor. 13:4-7)

St. Leonard Students get language choice

(Canadian Scene) — The language-education conflict in suburban St. Leonard (Montreal) has been solved under Quebec Government's legislation, passed early this year, which grants permission to establish English classes if enough parents voted for them. Parents of 2,173 elementary students expressed a desire for English instruction; another 3,922 opted for French instruction.

For the first time in the predominantly French-speaking northeast suburb, English instruction is available to those who want it. Previously the school board had offered either instruction all in French or a system of bilingual classes in which some subjects were taught in French and some in English. Bilingual classes were voted out in 1968 and will not be returned.

The English education vote — supported mainly by Italians who make up about 35 per cent of the suburb's 35,000 population — brought to a halt the school board's efforts to eliminate classroom instruction in English. Nick Ciamarra, publisher of Il Cittadino Canadese, Canada's oldest Italian weekly and a Montreal city councillor, said Italians are interested in English education "because it's the bread-and-butter language in North America. We want freedom of choice, not favours, and we will continue to fight for social justice. We are Canadians and therefore we expect the same rights as others."

CORRECTION

In Mr. M. B. Parlevliet's article on "National Union of Christian Schools' Golden Anniversary" in our issue of October 8, 1970, a word has been misspelled.

The very last sentence reads: "I do hope that the same spirit will prevail in the Union in the coming debate." The word "debate" should be "decade".

Church Announcements

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Declined

Ferrisburg, Vermont, Rev. H. Numan Jr. of Peterborough, Ont.

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Contents may not be re-printed without permisson of the publsher.

DATA CENTRE

Nov. 3	Feike Asma. Special Memorial Concert. Hamilton, Central Presb. Church, Charlton & Caroline Sts., 8.15 p.m.
Nov. 4	Fryske Joun Strathroy, Ont. Opfiering fan it blyspul "De dochter fan e baes".
Nov. 6	Woodbridge, Ont., Toronto District Chr. High School. Opiering fan it Fryske stik "De dochters fan 'e baes", 8 p.m.
Nov. 10	Organ Recital by Feike Asma in the Central United Church, 131 - 7th Ave. S.W., Calgary, Alta. at 8.30 p.m.
Nov. 15	Song Service, with the Melodaire Quintet from Toronto, in Holland Marsh Christian Reformed Church, 8 p.m.
Nov. 18	Back to God Hour Rally, St. Catharines, Maranatha Chr. Ref. Church.
Nov. 19	Back to God Hour Rally, Toronto, Knox Presbyterian Church.
Nov. 19	Calvin College Chamber Orchestra, Calvin Fine Arts Center, Grand Rapids, Mich.
Nov. 20	Back to God Hour Rally, Hamilton District Chr. High School.
Nov. 20	8.00 p.m. East Chr. High School, 2300 Plymouth S.E., Grand Rapids, Mich. Annual Business Meeting, Dutch Immigrant Society.
Nov. 28	New Westminster Chr. Ref. Church. 8.00 p.m. Hymn Sing with Mr. Feike Asma from Holland at the organ and added trumpeters. No admission.

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Extra premie

In beide plannen is begrepen, aangeboden door het Amsterdamse V.V.V.-kantoor, de beroemde "Day on the House" in Amsterdam U wordt een dag en avond vrijgehouden in deze interessante stad — gratis maaltijden, gratis tochten, gratis museumbezoek, gratis ontspanning, speciale kortingen in winkels, en dozijnen andere verrassingen. Het enige wat U heeft te doen om van deze extra aanbieding te genieten is: begin en eindig uw reis in Amsterdam tussen 15 oktober en 15 maart 1971.

Tarieven vanaf andere Canadese steden

De volgende toeslagen komen op de bovengenoemde basis-tarieven voor vertrek uit andere steden: Toronto, toeslag $43. Winnipeg, toeslag $52. Edmonton en Calgary, toeslag $76. Vancouver, toeslag $111.

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TENSION

In more than one sense the kidnapping and murder in Quebec, have brought a shock to Canada and to the whole Western world. Many people have tried to express in words how cruel, how hateful, and how bestial the activities of the FLQ are. Is this a new sign of the degradation of mankind? Is this the result of all the propaganda for peace and brotherhood?

It seems that which happened in Quebec is only the beginning. What is there more on the program of the people who so desperately want the freedom of this province of Canada? And what has the government of Cuba in mind who is ready to receive the kidnappers in case they have a chance to escape?

It seems that these are especially pressing questions for Christians. The world over, the Christian Church is engaged in missions in order to bring the peoples and nations to the knowledge of the Saviour. A knowledge of the Saviour will bring about a change in the persons individually as well as a change in society, will it not? Nationally we are busy to convince our co-citizens and our governments that there should be freedom for convictions, both in the field of education and in the social field. If the signs do not deceive us then it looks as if our appeals are heard and are winning sympathy. Some provinces are helping parents who send their children to a christian school, while in Ontario it seems that the freedom of organization will be a fact in the near future.

Thinking about these things one would almost say that there is a clash. The progress of missions and the christian activity in our own country would point in the direction of christianizing the world. But then the happenings in Quebec dampen all the enthusiasm. We are reminded that we do not progress at all but that mankind is sinking deeper in the myre of lawlessness and violence. Not only in Canada, but governments all over the world have to stamp their foot down in order to maintain order. Where is the influence of christianity? And if we may put it a little stronger: where is the evidence of the rule of Jesus Christ, Who Himself said that to Him is given all authority in heaven and on earth? Where do we see Him reign?

This world is the creation of our God, which He loved so much that He sent His Son to redeem it. Yet in that same world, wickedness and criminality spread like a cancer.

Here is a tension in our christian faith which will rather increase than decrease. The Bible does not give us any hope of lessening of that tension and we should be well aware of that. The Lord is making history, because history is the developing of His plan. This indeed brings us in a tension. When God made His covenant with Abraham, He pictured as it were the future for Abraham for He promised Him that his descendants would be as the sand on the seashore. The Lord foretold Abraham that they would come back in the land after they had been tested in a foreign country. Very significantly to this text is added: "But they will come back here in the fourth generation, FOR THE WICKEDNESS OF THE AMORITES IS NOT YET BRIM FULL. (Genesis 15:16)

The deliverance of God's people is waiting for the full growth of the wickedness. That was so in the days of the nation of Israel and it seems also true in our days. The salvation of the redeemed goes hand in hand with the damnation of the wicked. To live in such a time is not easy. It brings the believer in a tension which he can only bear in the power of the Spirit of God.

What has happened and is happening in Quebec fills us with fear. The revelation of the Bible fills us with hope. We should hold on to the last in faith, which God will give to everyone who asks for it.

D.F.

Contact with the Government

In last week's issue we published a copy of a telegram, which the Chr. Ref. Committee for Contact with the Government sent to Prime Minister Trudeau. The chairman of this committee, the Rev. A. W. Schaafsma of Ottawa, Ont. did not agree with the contents of this telegram and has expressed his feelings in a letter to the secretary of this committee, Mr. John A. Olthuis of Rexdale (Toronto), Ont. In order to keep our readers fully informed, Rev. Schaafsma requested us to publish his letter as well. The contents of his letter was as follows:

7 Gilbey Drive,
Ottawa, Ontario,
October 23, 1970.

Dear John,

I regret it very much that this telegram was sent to the Prime Minister.

First of all, I wonder why the simple message of prayerful support which we agreed on by telephone at 9:30 on Friday, Oct. 16, could not have been sent immediately.

Secondly, the content of the message must not have been very clear to the P.M. to say the least. He can have read it in a number of ways. May I suggest two:

A) In what the FLQ is doing the government should recognize its own failures, shortcomings, wrongs and injustices. I cannot imagine that you or Kooistra like to move that closely to Mr. Tommy Douglas of the NDP in days in which our nation has to combat murder and the imminent threat of revolution.

B) When you admonish the government to do justice and to protect the liberty of all its subjects, you may have thought of matters under discussion in our circles, and about which we try in a legal way to come to a better understanding with Federal and Provincial governments. However, since you do not indicate these matters, the P.M. must guess. I am afraid that even by now — a week later — he does not know. But if the P.M. knows, if someone has informed him about the context in which he should understand the words in this telegram, "justice and liberty" he must have gotten an entirely wrong impression about the 14,000 families on behalf of which this message reached him in the present situation.

Because these 14,000 families of the C.R.C. do not form a people which, as the telegram suggests, cannot bury all sorts of hatchets in times in which it is necessary to present a united, strong front against powers, whose interest it is to overthrow a society in which it is still possible to fight for our rights in a legal way.

I feel miserable and ashamed that we have not been able to come forward with a simple, warm expression of what I am sure really lives in the hearts of our Christian Reformed people in these days. I feel compelled also to make this publicly known by way of a request to the editor of Calvinist-Contact to give this letter a place in the next issue.

Again I would like to stress that I cannot help wondering about the long lapse of time between Friday morning and Monday morning and why this deviation from what we discussed by telephone on Friday morning 9:30, was not discussed with me. I am sorry, but I strongly disagree with the tenor of your telegram.

With brotherly greetings,
Yours in Christ,
A. W. Schaafsma.
(Chairman, Committee for Contact with the Government.)

On October 16, 1970, the Prime Minister of Canada addressed the nation on the occasion of the crisis in the province of Quebec. Although many people heard Mr. Trudeau, our readers may want to read again what was said before the assassination took place.
Editor.

SOLEMN WORDS OF THE PRIME MINISTER

I am speaking to you at a moment of grave crisis, when violent and fanatical men are attempting to destroy the unity and the freedom of Canada. One aspect of that crisis is the threat which has been made on the lives of two innocent men. These are matters of the utmost gravity and I want to tell you what the Government is doing to deal with them.

What has taken place in Montreal in the past two weeks is not unprecedented. It has happened elsewhere in the world on several recent occasions; it could happen elsewhere within Canada. But Canadians have always assumed that it could not happen here and as a result we are doubly shocked that it has.

Our assumption may have been naive, but it was understandable; understandable because democracy flourishes in Canada; understandable because individual liberty is cherished in Canada.

Notwithstanding these conditions — partly because of them — it has now been demonstrated to us by a few misguided persons just how fragile a democratic society can be, if democracy is not prepared to defend itself, and just how vulnerable to blackmail are tolerant, compassionate people.

Because the kidnappings and the blackmail are most familiar to you, I shall deal with them first.

The governments of Canada and Quebec have been told by groups of self-styled revolutionaries that they intend to murder in cold blood two innocent men unless their demands are met. The kidnappers claim they act as they do in order to draw attention to instances of social injustice. But I ask them whose attention are they seeking to attract. The Government of Canada? The Government of Quebec? Every government in this country is well aware of the existence of deep and important social problems. And every government to the limit of its resources and ability is deeply committed to their solution. But not by kidnappings and bombings. By hard work. And if any doubt exists about the good faith or the ability of any government, there are opposition parties ready and willing to be given an opportunity to govern. In short there is available everywhere in Canada an effective mechanism to change governments by peaceful means. It has been employed by disenchanted voters again and again.

Who are the kidnap victims? To the victims' families they are husbands and fathers. To the kidnappers their identity is immaterial. The kidnappers' purposes would be served equally well by having in their grip you or me, or perhaps some child. Their purpose is to exploit the normal, human feelings of Canadians and to bend those feelings of sympathy into instruments for their own violent and revolutionary ends.

What are the kidnappers demanding in turn for the lives of these men? Several things. For one, they want their grievances aired by force in public on the assumption, no doubt, that all right-thinking persons would be perusaded that the problems of the world can be solved by shouting slogans and insults.

They want more, they want the police to offer up as a sacrificial lamb a person whom they assume assisted in the lawful arrest and proper conviction of certain of their criminal friends.

They also want money. Ransom money.

They want still more. They demand the release from prison of 17 criminals, and the dropping of charges against 6 other men, all of whom they refer to as "political prisoners". Who are these men who are held out as latter-day patriots and martyrs? Let me describe them to you.

Three are convicted murderers; five others were jailed for manslaughter; one is serving a life imprisonment after having pleaded guilty to numerous charges related to bombings; another has been convicted of 17 armed robberies; two were once paroled but are now back in jail awaiting trial on charges of robberies.

Yet we are being asked to believe that these persons have been unjustly dealt with, that they have been imprisoned as a result of their political opinions, and that they deserve to be freed immediately, without recourse to due process of law.

The responsibility of deciding whether to release one or other of these criminals is that of the Federal Government. It is a responsibility that the Government will discharge according to law. To bow to the pressures of these kidnappers who demand that the prisoners be released would be not only an abdication of responsibility, it would lead to an increase in terrorist activities in Quebec. It would be as well an invitation to terrorism and kidnapping across the country. We might well find ourselves facing an endless series of demands for the release of criminals from jails, from coast to coast, and we would find that the hostages could be innocent members of your family or mine.

At the moment the FLQ is holding hostage two men in the Montreal area, one a British diplomat, the other a Quebec cabinet minister. They are threatened with murder. Should governments give in to this crude blackmail we would be facing the breakdown of the legal system, and its replacement by the law of the jungle. The Government's decision to prevent this from happening is not taken just to defend an important principle, it is taken to protect the lives of Canadians from dangers of the sort I have mentioned. Freedom and personal security are safeguarded by laws; those laws must be respected in order to be effective.

If it is the responsibility of government to deny the demands of the kidnappers, the safety of the hostages is without question the responsibility of the kidnappers. Only the most twisted form of logic could conclude otherwise. Nothing that either the Government of Canada or the Government of Quebec has done or failed to do, now or in the future, could possibly excuse any injury to either of these two innocent men. The guns pointed at their heads have FLQ fingers on the triggers. Should any injury result, there is no explanation that could condone the acts. Should there be harm done to these men, the Government promises unceasing pursuit of those responsible.

During the past 12 days, the Governments of Canada and Quebec have been engaged in constant consultations. The course followed in this matter had the full support of both governments, and of the Montreal municipal authorities. In order to save the lives of Mr. Cross and Mr. Laporte, we have engaged in communications with the kidnappers.

The offer of the federal government to the kidnappers of safe conduct out of Canada to a country of their choice, in return for the delivery of the hostages has not yet been taken up, neither has the offer of the Government of Quebec to recommend parole for the five prisoners eligible for parole.

This offer of safe conduct was made only because Mr. Cross and Mr. Laporte might be able to identify their kidnappers and to assist in their prosecution. By offering the kidnappers safe exit from Canada we removed from them any possible motivation for murdering their hostages.

Let me turn now to the broader implications of the threat represented by the FLQ and similar organizations.

If a democratic society is to continue to exist, it must be able to root out the cancer of an armed, revolutionary movement that is bent on destroying the very basis of our freedom. For that reason the Government, following an analysis of the facts, including requests of the Government of Quebec and the City of Montreal for urgent action, decided to proclaim the War Measures Act. It did so at 4:00 a.m. this morning, in order to permit the full weight of Government to be brought quickly to bear on all those persons advocating or practising violence as a means of achieving political ends.

The War Measures Act gives sweeping powers to the Government. It also suspends the operation of the Canadian Bill of Rights. I can assure you that the Government is most reluctant to seek such powers, and did so only when it became crystal clear that the situation could not be controlled unless some extraordinary assistance was made available on an urgent basis.

The authority contained in the Act will permit Governments to deal effectively with the nebulous yet dangerous challenge to society represented by the terrorist organizations. The criminal law as it stands is simply not adequate to deal with systematic terrorism.

The police have therefore been given certain extraordinary powers necessary for the effective detection and elimination of conspiratorial organizations which advocate the use of violence. These organizations, and membership in them, have been declared illegal. The powers include the right to search and arrest without warrant, to detain suspected persons without the necessity of laying specific charges immediately, and to detain persons without bail.

These are strong powers and I find them as distasteful as I am sure you do. They are necessary, however, to permit the police to deal with persons who advocate or promote the violent overthrow of our democratic system. In short, I assure you that the Government recognizes its grave responsibilities in interfering in certain cases with civil liberties, and that it remains answerable to the people of Canada for its actions. The Government will revoke this proclamation as soon as possible.

As I said in the House of Commons this morning, the government will allow sufficient time to pass to give it the necessary experience to assess the type of statute which may be required in the present circumstances.

It is my firm intention to discuss then with the leaders of the

(Continued on page 4)

The Choosing of a Partner for Life

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MOUNT BRYDGES, ONTARIO

Solemn Words of the Prime Minister

(Continued from page 3)

Opposition parties the desirability of introducing legisaltion of a less comprehensive nature. In this respect I earnestly solicit from the leaders and from all Honourable members constructive suggestions for the amendment of the regulations. Such suggestions will be given careful consideration for possible inclusion in any new statute.

I recognize, as I hope do others, that this extreme position into which governments have been forced is in some respects a trap. It is a well-known technique of revolutionary groups who attempt to destroy society by unjustified violence to goad the authorities into inflexible attitudes. The revolutionaries then employ this evidence of alleged authoritarianism as justification for the need to use violence in their renewed attacks on the social structure. I appeal to all Canadians not to become so obsessed by what the government has done today in response to terrorism that they forget the opening play in this vicious game. That play was taken by the revolutionaries; they chose to use bombing, murder and kidnapping.

The threat posed by the FLQ terrorists and their supporters is out of all proportion to their numbers. This follows from the fact that they act stealthily and because they are known to have in their possession a considerable amount of dynamite. To guard against the very real possibility of bombings directed at public buildings or utilities in the immediate future, the Government of Quebec has requested the assistance of the Canadian Armed Forces to support the police in several places in the Province of Quebec. These forces took up their positions yesterday.

Violence, unhappily, is no stranger to this decade. The Speech from the Throne opening the current session of Parliament a few days ago said that "we live in a period of tenseness and unease". We must not overlook the fact, moreover, that violence is often a symptom of deep social unrest. This government has pledged that it will introduce legislation which deals not just with symptoms but with the social causes which often underlie or serve as an excuse for crime and disorder.

It was in that context that I stated in the House of Commons a year ago that there was no need anywhere in Canada for misguided or misinformed zealots to resort to acts of violence in the belief that only in this fashion could they accomplish change. There may be some places in the world where the law is so inflexible and so insensitive as to prompt such beliefs. But Canada is not such a place. I said then, and I repeat now, that those who would defy the law and ignore the opportunities available to them to right their wrongs and satisfy their claims will receive no hearing from this government.

We shall ensure that the laws passed by Parliament are worthy of respect. We shall also ensure that those laws are respected.

We have seen in many parts of Canada all too much evidence of violence in the name of revolution in the past 12 months. We are now able to see some of the consequences of violence. Persons who invoke violence are raising deliberately the level of hate in Canada. They do so at a time when the country must eliminate hate, and must exhibit tolerance and compassion in order to create the kind of society which we all desire. Yet those who disrespect legal processes create a danger that law-abiding elements of the community, out of anger and out of fear, will harden their attitudes and refuse to accommodate any change or remedy any shortcomings. They refuse because fear deprives persons of their normal sense of compassion and their normal sense of justice.

This government is not acting out of fear. It is acting to prevent fear from spreading. It is acting to maintain the rule of law without freedom is impossible. It is acting to make clear to kidnappers and revolutionaries and assassins that in this country laws are made and changed by the elected representatives of all Canadians — not by a handful of self-selected dictators — those who gain power through terror, rule through terror. The government is acting, therefore, to protect your life and your liberty.

The government is acting as well to ensure the safe return of Mr. James Cross and Mr. Pierre Laporte. I speak for millions of Canadians when I say to their courageous wives and families how much we sympathize with them for the nightmare to which they have been subjected, and how much we all hope and pray that it will soon conclude.

Canada remains one of the most wholesome and human lands on this earth. If we stand firm, this current situation will soon pass. We will be able to say proudly, as we have for decades, that within Canada there is ample room for opposition and dissent, but none for intimidation and terror.

There are very few times in the history of any country when all persons must take a stand on critical issues. This is one of those times; this is one of those issues. I am confident that those persons who unleashed this tragic sequence of events with the aim of destroying our society and dividing our country will find that the opposite will occur. The result of their acts will be a stronger society in a unified country. Those who would have divided us will have united us.

I sense the unease which grips many Canadians today. Some of you are upset, and this is understandable. I want to reassure you that the authorities have the situation well in hand. Everything that needs to be done is being done; every level of government in this country is well prepared to act in your interests.

Terror Tactics

by Bruce West

(Canadian Scene) — One of the more disturbing aspects of the events which are now taking place all over the world is that people of sanity and good will are being subjected to the tactics of terror, and that in far too many cases, this terror is being successful in accomplishing the purposes of those who employ it. In turn, each success seems to breed further use of terror, to the point where such methods are spreading like some terrible diseases. It has increasingly afflicted our own country, which once enjoyed the reputation of being a particularly law-abiding place in which to live. We have seen examples of it in Quebec, as the separatists try to have their way and we have seen it right here in Toronto, in the form of mysterious explosions and fires. We must not allow these methods to continue and grow, because history has taught us where they lead. Hitler and his Nazis took over Germany mainly by tactics of terror. Mussolini and his Fascists accomplished the same end in the same way in Italy. Once they had established a firm hold on their countries by the use of terror, they attempted to employ the same methods on their neighbours and, finally, millions of innocents had to die before these bloody men were defeated and destroyed.

Would these many lives have been saved had stern and drastic methods been used upon the purveyors of terror when they were still a comparatively small group? Did hesitation and uncertainty prepare the way for such a great tragedy? It is perhaps something for us to wonder about today. Every time terror succeeds anywhere in the world, the lives and liberty of all of us are being threatened, because other unscrupulous men are encouraged to make use of it to achieve their own particular goals, whether these goals be political or merely the amassing of wealth by such unsavory activities as protection rackets.

Yet, somehow we appear to lack the will to take really firm measures against such evil forces. We seem to think that if we just discuss it enough, sweet reason and light eventually will prevail and all will be well. At the very moment when we are more threatened than at any other time for many years, the mood seems to be to engage in endless debate about the rights of the violent and the criminal, while many of us lose the right to walk the streets in peace and security.

The time may not be far off when we will have to make a hard choice in this matter. We will have to decide whether the majority must always become the victims of the violent minority. It is becoming obvious that this minority is not impressed by enlightened debate, except to the extent that it encourages its actions.

It may well be that harsh methods must be employed to eradicate the disease before it devours us all. Those who would play at revolution may have to pay the full price of their dangerous game, instead of being given fatherly lectures and modest fines.

The Next Issues of Calvinist-Contact

will be DATED	will be MAILED	Closing time for ADVERTISEMENTS
November 12	November 6	November 4 noon
November 19	November 13	November 11 noon
November 26	November 20	November 18 noon
December 3	November 27	November 25 noon

Pastoral Counselling

"ARE YOU ABLE TO LIVE CONSTRUCTIVELY?"

by the Rev. RALPH HEYNEN,

Pine Rest Christian Hospital Chaplain.

In discussing the various steps that lead to maturity I would like to discuss just two more. Today I would like to ask you the question, "Are you able to live constructively?" Generally speaking, children do not live very constructively. They do not make a great deal of contribution as yet. They are still in that stage of life when they are getting rather than giving. But as we grow up we must learn to make our constructive contributions to society, to the family, to the church, and to the world at large.

Under this general heading I would like to include several thoughts. First of all there is the matter of learning to think with our minds, rather than with our feelings. A child is a subject of emotion. He lives by his emotions. He doesn't have the capacity to reason things out. Any man that gives him a piece of candy is a nice man, because he thinks with his feelings. Even some highly educated people still live that way. They have strong prejudices or are emotionally seriously maladjusted. An informed mind is not necessarily an indication that a person has reached maturity. For the art of clear thinking will require that we bring our feelings under the control of the intellect.

Much of life is lived by what we feel rather than what we know. We are often governed by our feelings and our emotions. And a good deal of our thinking is in that area. There are some people who have created great prejudices because of the fact that they look at life only emotionally. They have met a Dutchman here or there who has cheated or has done some harm, so they say they don't like Dutchmen. After all they are all put into the same category because they are not thinking rationally but they are thinking emotionally. There are some people who have developed a dislike for individuals merely because of the fact that they don't like their looks or they don't like the way they act, rather than asking the question, "What kind of a person am I really dealing with?"

We have to learn to look at life both emotionally and intellectually. Because if you think of life only intellectually you get a reasoning approach towards life which is cold. If you look at life only emotionally you are swept up and down by all the waves of our changing moods. To live a confident and constructive life we must bring our feelings under the control of the intellect, and the will of our conscience and in this way learn to live constructively.

Along this same line there is also the fact that we should learn moderation in the use of money. Many people show themselves to be extremely immature in the way that they handle their income. We must learn to live within our income while at the same time striving to improve ourselves. We must take a realistic appraisal of our limitations. Learn to enjoy material things, but at the same time also learn the ability to relinquish them. We must become neither misers nor spendthrifts. Nor must we live with an excessive desire for material things. For the way in which we handle our money shows also the level of our maturity.

There are many people that we see in our contacts, in the letters that we receive, who have great financial difficulty because they have overreached themselves. Now I know that there are circumstances in life in which this becomes necessary, such as illness or extra expenses in the family. But there are too many people who have not learned to handle their finances wisely and as a result they are always straining to earn more. Husbands are taking on two jobs and wrecking their families in the act. Many mothers are working outside of the home when they really are needed in the home, because of the fact that they think they need more of the material things of life. We should learn to curb our desire for material things and to bring them under control. For to live constructively we must learn moderation in the use of our money and we must learn to spend it wisely.

Then, also, if we are to learn to live constructiveluy, we must have the ability to accept criticism without feeling crushed by it. There are certain experiences in life through which we have to learn. There are some people, whenever they are criticized by someone else, their boss, or someone in authority over them, who become exceedingly angry. Others, when they are criticized, will turn against those who criticized them and they will say, well don't think you're so good yourself either. Learn to accept criticism graciously. Don't allow it to upset you overly much. If there is something in it by which you can learn, by all means make use of it. Stanley Jones makes the remark that he is thankful to his critics for all the free advice that they have given him. This is a healthy way to look at it.

There is cruel criticism and unjust criticism. But if we know it is, then we should learn to cast it aside and not take it too seriously. We must learn that nothing in life is perfect. No one is actually perfect. So we should not get excessively broken up when we don't reach the standard of perfections that we have set for ourselves or that others have set for us. We should be free to admit that we are able to make mistakes. Other people make mistakes, why shouldn't we? So often people feel that they must be perfect. And they will never reach that goal. I often think of parents who make mistakes with their children and yet they are not willing to go to their son or their daughter and say, I was mistaken there. They feel that this would be humiliating. Something they could never do. After all, remember that no one is really perfect.

And then, also learning to live constructively we need the ability to enjoy things while at the same time not become excessively seekers after pleasure. There are a lot of people in our country who work their eight hours a day. They don't like their work, and they will frankly admit it. And so, when they come home they will say, now we can have some enjoyment, now we can have some fun. There are people who are constantly striving after entertainment, after pleasure. Now if we do this sort of thing, if we look at our work as being drudgery and the entertainment of life as pleasure, we have learned to look at life in the wrong way. We should find joy in our work as well as in our play, and we should learn to develop both. Sad is the man who hasn't learned to play, but also tragic is the case of the man who hasn't learned the joy of work.

And then once more I think, we should learn to develop a sense of modesty, yet we should also feel comfortable in the presence of others. Children often do not have a sense of modesty. They have to be taught this. And there are some adults who do not have a great sense of modesty. It is quite evident in some of the modern dress, both on the part of men and women. We should develop a sense of modesty, but not to such an extent that we feel uncomfortable when somebody looks at us. After all, we should learn to live freely among our fellow men. But at the same time we should also learn that modesty is an important quality of our character.

And then we should also be free from the need to dominate others without having the loss of the ability to give leadership when it is needed. A lot of people are only satisfied when they are at the top of the pile. They are willing to serve on a committee if they can be chairman. And then it often becomes a one-man committee. They are the kind of people who feel that they have to dominate things. Now after all, we can give leadership without being dominating. For the dominating person is not a good leader. Learn then to find that kind of balance by which you can give constructive help to others and live constructively in the midst of the world.

These are some of the steps that lead to emotional stability and to emotional maturity. These are the kind of things which we should strive for and prayerfully work for. And with all of these things we should seek to become not only physically and emotionally mature, but also spiritually mature. For the real mature person is the one who has learned to live constructively in the spiritual way.

★

THOUGHT FOR TODAY: Lift your soul to the lovely things of life. Rest your mind in the beauty of God's creation, that which only His image bearer can enjoy. And you will find by it that your soul is enriched, your heart refreshed, and your mind is at ease. For beauty too has a place in the Christian life.

RECHTSOEFENING

Over de doodstraf is vooral de laatste jaren heel wat te doen geweest. Van christelijk standpunt bezien was het voor jaren een vaststaand feit, dat de doodstraf in de bijbel geboden was, met name op grond van Genesis 9:6, waarin staat dat hij die het bloed van een ander vergiet, diens bloed eveneens vergoten zal worden, want de mens is naar het beeld van God geschapen. Deze grond heeft voor velen echter afgedaan. En het is waar, dat deze tekst niet zo eenvoudig is als zij lijkt. Want in het voorafgaande vers wordt gezegd, dat het bloed van een mens ook van het dier geëist zal worden. Bovendien, ook al zegt men, dat God het bloed van een mens zal eisen, daarmee is nog niet gezegd, dat God dit door middel van een mens of van een overheid zal eisen.

Het is wel begrijpelijk, dat velen met deze tekst in hun maag zitten. Dat zij zo maar niet voor het rechtvaardigen van de doodstraf gebruikt kan worden is wel duidelijk.

Maar men kan eveneens bezwaar uiten tegen hen, die voor het afschaffen van de doodstraf zijn op emotionele gronden. Wij willen niet verkeerd begrepen worden: het gevoel van een mens is wel degelijk van belang en er dient ook rekening mee gehouden te worden. Maar het is gevaarlijk om zo'n belangrijk vraagstuk als de doodstraf af te doen met enkele gevoelsargumenten. Want gevoelsargumenten zijn zeer subjectief. Mijn gevoel kan zich sterk tegen iets verzetten, terwijl uw gevoel heel luchtig over datzelfde heen kan stappen.

In Canada, als in vele andere landen, is de doodstraf afgeschaft. Tenminste tijdelijk. In 1967, na veel besprekingen en gedachtenwisseling, heeft men besloten voorlopig voor de tijd van vijf jaar, de doodstraf buiten werking te stellen, behalve wanneer een politieman of een gevangenbewaarder wordt vermoord. In dit geval kan de rechter de doodstraf eisen. Waarom is ons niet duidelijk. Waarom is het leven van een politieagent meer waard dan van iemand, die b.v. tijdens een roofoverval het leven verliest?

Dat leven is niet meer waard, maar het laat alleen zien, dat men bij het maken van die bepaling zich heeft laten leiden door gevoelsoverwegingen, of dat men de doodstraf in dit geval als preventie gebruikt.

Nu heeft Mr. Robert Thompson, lid van The House of Commons voor de Progressive Conservatives, een wetsvoorstel ingediend, waarbij de doodstraf kan worden geëist voor politieke "kidnapping". Mr. Thompson zal zijn redenen wel hebben voor het indienen van dit wetsvoorstel, maar het is opvallend dat het komt nu het gehele land onder de indruk is van de moord op de Quebec minister Laporte en de kidnapping van de Engelsman Cross. Wij willen de heer Thompson, voor wien wij als Christelijk politicus veel waardering hebben, niet iets verkeerds in de schoenen schuiven. En hij zal straks, als zijn wetsvoorstel in de Commons komt, zijn grond voor de indiening wel kunnen uiteenzetten. Wij willen alleen maar zeggen, dat wij niet hopen, dat emotionele gronden de basis voor het wetsvoorstel zijn.

Het wetsvoorstel spreekt niet van moord (volgens de krant), maar van "kidnapping," hetwelk ook zonder moord kan plaats vinden. Natuurlijk, kidnapping, het ontnemen van iemands vrijheid om daarmee eigen belangen te dienen, is misdadig. Maar waarom dit wel met de dood moet worden gestraft, terwijl indien iemand tijdens een roofoverval van het leven wordt beroofd niet met de dood kan worden gestraft, kan ons inziens alleen maar op gevoelsargumenten worden verdedigd. Dit is wel begrijpelijk, want wat in Quebec gebeurd is en nog gebeurt is verschikkelijk. Maar waarom de overheid het recht moet krijgen om in het ene geval wel en in het andere geval niet de doodstraf toe te passen, ontgaat ons. Vooral van christelijk standpunt bezien.

Het is misschien een wat versleten term, maar wij houden toch vol dat de overheid dienaresse Gods is. Dat wil dus zeggen, dat zij het recht dient te handhaven en het leven dient te beschermen om Gods wil. En dan moeten mijn gevoelsargumenten, hoe sterk die argumenten ook zijn, ondergeschikt gemaakt worden aan dat recht van God. Een andere rechtsoefening bestaat er voor een christen niet.

D.F.

WIJ LAZEN VOOR U

OM DE WARE KATHOLICITEIT DER KERK

Rapport van de Commissie en besluit van de generale synode van Hoogeveen 1969 van De Gereformeerde Kerken in Nederland inzake haar verhouding tot de Christelijke Gereformeerde Kerken in Nederland.

De redactie van Calvinist-Contact heeft mij gevraagd een recensie te schrijven over dit, voor de verhouding van De Gereformeerde Kerken in Nederland (Vrijgem.) en de Chr. Geref. Kerken in Nederland, zo belangrijke rapport.

Zoals U misschien weet is door de Geref. Kerken (Vrijgem.) op de Gen. Syn. van Hoogeveen 1969 besloten:

a. niet opnieuw deputaten tot samenspreking met de Deputaten van de Chr. Geref. Kerken te benoemen;

b. om alsnog een appèl te doen op de e.v. Gen. Synode van de C.G.K. tot vereniging op de grondslag van Gods Woord en de door deze kerken aanvaarde belijdenis-geschriften en die alleen.

Uit bovenstaande (verkorte) aanhalingen van de besluiten van de Gen. Synode van de Geref. Kerken blijkt wel, dat men wederzijds met de samensprekingen tussen Deputaten is vastgelopen.

In dit rapport wordt een uitvoerige weergave gegeven van deze samensprekingen, die in de loop van 20 jaar gehouden zijn en bij het nauwkeurig lezen en bestuderen van dit waardevolle rapport komt men telkens weer twee zaken tegen, waarover wederzijdse Deputaten van mening verschilden en wel, de toeëigening des heils en de hantering van de belijdenis inzake de kerk. Met dit laatste hangt dan weer samen het verschil van waardering van de I.C.C.C. en de Gereformeerde Oecumenische Synode.

De Chr. Geref. Kerken zijn officieel lid van beide organisaties en dit wordt door de Dep. van de Geref. Kerken in strijd geacht met het belijden van de Kerk.

De kern van de geschillen ligt m.i. in de door de Dep. en de Gen. Synode van de Chr. Geref. Kerken verdedigde leer van de pluriformiteit (vi coacta, d.i. opgedrongen door de omstandigheden), met de nadruk op de laatste woorden.

Het is een verwijt van de Dep. Ger. Kerken dat de C.G.K. reeds op de Gen. Synode van 1947 een besluit nam, waarin een van de voornaamste oorzaken ligt van de verwijdering, die later meer en meer geconstateerd werd. De laatstgenoemden gingen daarbij een gelijke positie innemen tegenover de Geref. Kerken Synodaal en besloten contact op te nemen met deze kerken evenals met de Geref. Gemeenten en de Geref. Bond in de Herv. Kerk. Dit laatste was niet naar de zin van Dep. Geref. Kerken (Vrijgem.) en was volgens hen verloochening van het werk der vrijmaking.

Toch zijn deze punten van verschil — hoe belangrijk op zichzelf ook — naar mijn beste weten niet de eigenlijke kern van het verschil, maar zoals de Gen. Syn. van de Chr. Geref. Kerken het zelf omschrijft betreft het hier vooral "de verschillen t.a.v. de toeëigening des heils" en dan spreekt men, evenals over "het verschil van het hanteren van het belijden der kerk", over "wezenlijke" verschillen.

Het resultaat van de jarenlange besprekingen is dus geweest, de ontdekking van de wezenlijke verschillen tussen beide kerken. Rapport Syn. '68-'69. Niet dus een verschil in accent of in bepaalde eenzijdigheden of iets dergelijks, maar er zijn dus "wezenlijke" verschillen.

Het "wezenlijke" van deze verschillen werd evenwel niet zo gezien door de Dep. van de Geref. Kerken en daarom stelden deze Dep. op de laatste samenspreking de vraag: "Acht de Chr. Geref. Synode van 1962 de verschillen een verhindering voor eenheid?"

Het antwoord was ondubbelzinnig: Wegneming van deze bezwaren (n.l. inzake toeëigening des heils en hanteren van het belijden omtrent de kerk) zijn conditio sine qua non.

Zonder die wegneming geen bespreking over eenwording.

Ik beperk mij nu tot de bezwaren van de Chr. Geref. Kerken t.a.v. de toeëigening des heils en deze zijn te vinden in dit rapport op pag. 34 en 35 en zijn verkort weergegeven als volgt:

"dat in de prediking in onze kerken (bedoeld zijn de Geref. Kerken) de beloften des verbonds en de vervulling zozeer vereenzelvigd worden of zo gesproken werd over de geloofsimperatief, dat de toeëigening des heils door de Heilige Geest aan de zondaar niet of niet voldoende verdisconteerd werd. Ook zouden in verband daarmee Geest en Woord teveel geidentificeerd worden zodat daardoor het krachtdadig werk van de Heilige Geest in de wedergeboorte van de dode zondaar te weinig in zijn noodzakelijkheid, diepte, schoonheid en vruchten in het licht gesteld wordt".

Dep. Geref. Kerken antwoorden hierop, "dat eenzijdigheden kunnen voorkomen maar ontkenden beslist dat in de leer en de prediking van onze kerken de belofte van het verbond en de vervulling in de toeëigening van het beloofde aan de bondeling vereenzelvigd zouden worden."

Er zou nog veel meer genoemd kunnen worden uit de discussies, die wel beknopt maar toch duidelijk zijn weergegeven in dit verslag.

Dit rapport doet ons weer eens te meer zien hoe gemakkelijk kerken uit elkaar kunnen groeien en naar alle waarschijnlijkheid elkaar niet eens meer verstaan wanneer dezelfde begrippen en terminologieën ter sprake komen.

Wilt U echter meer weten van deze samensprekingen bestel dan een rapport bij de Uitgeverij "De Vuurback", Groningen.

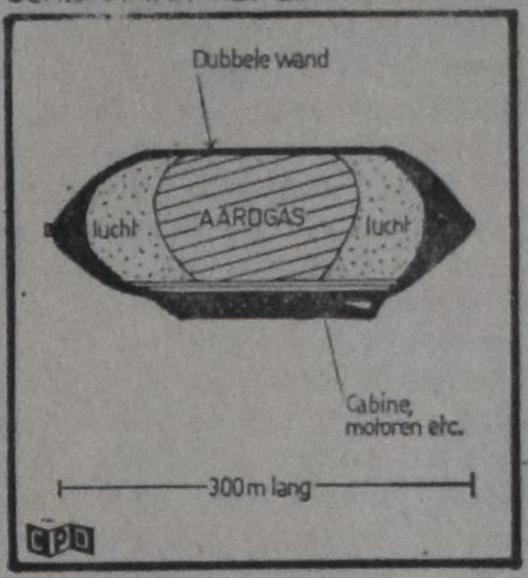
Rev. J. Keuning.

Garlic is goed voor U

Garlic is een natuurlijk antiseptisch geneesmiddel hetwelk de bloedsomloop vrijhoudt van onzuiverheden en voorkomt of vernietigt ontbindings-bacillen.

Adams Garlic Pearles bevat de essentiële Garlic olie, die voor vele jaren medisch is gebruikt. Gedurende eeuwen hebben miljoenen mensen Garlic gebruikt als een gezondheids-middel, vertrouwend in de genezende en versterkende werking. Help uzelf sterk en gezond te voelen. Koop een pakje Adams Garlic Pearles vandaag bij uw drogist. Het kan u beter doen voelen, gezonder en met minder verkoudheden. Zij zijn reuk- en smaakloos in capsule vorm.

SCHEMA VAN HET LUCHTSCHIP



LUCHTSCHEPEN VOOR AARDGAS

Drie miljoen kubieke meter aardgas met een snelheid van 150 km per uur door de lucht. Ziedaar het idee dat vastgelegd is in octrooi B 64 b 1/06 te München en waarnaar reeds in de Sovjetunie experimenten worden ondernomen. Het gaat hier om zeer grote luchtschepen van ca. 300 meter lengte die drie miljoen kubieke meter aardgas kunnen transporteren. De motoren van het luchtschip draaien op aardgas en hun verbruik is in verhouding zo gering dat de lading van drie miljoen kubieke meter aardgas naar elk punt op de wereld getransporteerd kan worden. Indien dergelijke grote luchtschepen kunnen worden ingezet bestaat de mogelijkheid dat aardgasleidingen overbodig kunnen zijn wanneer het gaat om het transport van het gas. Aardgasvelden zouden direct in exploitatie genomen kunnen worden daar de bouw van kostbare leidingen en compressoren overbodig is. Een ruwe schatting doet weten dat de "aardgas-luchtschepen" wel eens het goedkoopste massa-transportmiddel van de wereld kunnen worden daar er behalve de aardgaslading ook nog een nuttige vracht van ca. 1000 ton vervoerd kan worden. Het luchtschip bezit een zeer sterke dubbelwandige huid van kunststof die bestand is tegen lekkage, en blikseminslag. Voor de bediening van het luchtschip zijn vijf man voldoende. Uiteraard verkeert het projekt rond dit luchtschip nog geheel in een experimenteel stadium.

KLM KRIJGT NIEUW UITERLIJK

HUISSTIJL STAAT NIET LANGER OP Z'N STREPEN

Met de komst van de KLM Boeing 747B vliegtuigen, waarvan de eerste in januari a.s. op Schiphol zal landen, wordt tegelijkertijd de zgn. "huisstijl", d.w.z. het merkbeeld van de KLM — zij het niet ingrijpend — vernieuwd. De wijzigingen zullen geleidelijk en op vervangingsbasis worden ingevoerd.

De in de huidige huisstijl dominerende licht en donker blauwe horizontale strepen komen te vervallen. Wat overblijft wordt tevens het nieuwe merkbeeld: KLM in grote, krachtige, rechte letters met daarboven de bekende gestyleerde kroon; geplaatst in een wit vlak, waardoor de maatschappijnaam duidelijker te herkennen zal zijn.

Vooral op het grote staartvlak van een Boeing 747 zal de maatschappij-aanduiding beter tot zijn recht komen en niet door de strepen worden overheerst.

De nieuwe KLM huisstijl is dan ook eerder een evolutie in de thans bestaande, dan dat er sprake is van een geheel nieuwe opzet. In die geest luidde trouwens de opdracht aan de Britse ontwerper F. H. E. Henrion, van wiens hand het ontwerp is, en die ook aan het begin van de jaren zestig de thans in gebruik zijnde huisstijl creëerde.

Oud en nieuw kunnen daarom zonder verwarring te geven, nog geruime tijd naast elkaar voortbestaan.

De DC-8'en en DC-9's van de KLM zullen pas in een nieuw "livrei" worden gestoken, zodra zij toch aan een verfbeurt toe zijn.

Hetzelfde geldt voor de andere uitingen van de KLM huisstijl, zoals b.v. op autobussen, vliegbiljetten, briefpapier en ander drukwerk, lichtreclames in passagekantoren en bij reisbureaux. Ook hier zal het merkbeeld pas worden aangepast wanneer het tijdstip gunstig is.

Aankondiging van een nieuwe genezende stof: Slinkt Aambeien

Exclusieve genezende stof heeft bewezen dat het aambeien slinkt en beschadigd weefsel heelt.

Een vermaard onderzoekinstituut heeft een unieke genezende stof ontdekt met de eigenschap om aambeien pijnloos te doen slinken.

Het verlicht het jeuken en ongemak in minuten en versnelt het genezen van het beschadigde en ontstoken weefsel.

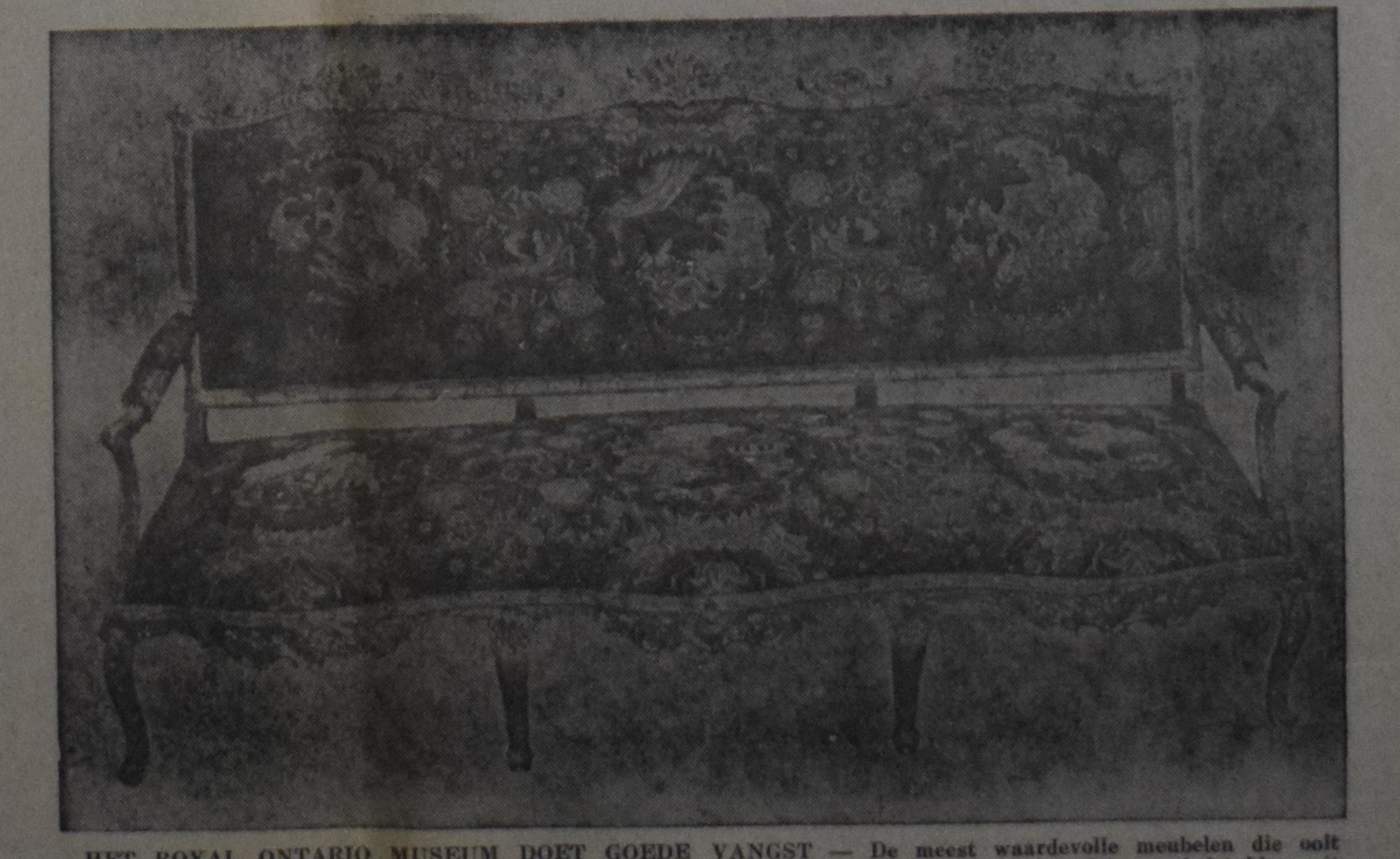
In geval op geval, terwijl het zachtjes de pijn verlicht, vond feitelijke vermindering (slinking) plaats.

Het meest belangrijke van alles — de resultaten waren zo grondig dat deze verbetering over een periode van vele maanden bleef gehandhaafd.

Dit werd bereikt met een nieuwe genezende stof (Bio-Dyne) dat snel beschadigde cellen helpt genezen en de groei van nieuw weefsel bevordert.

Thans wordt Bio-Dyne aangeboden in zalf en zetpil vorm genaamd Preparation H. Vraag er naar bij alle apotheken. Voldoening of U krijgt Uw geld terug.

(Adv.)



HET ROYAL ONTARIO MUSEUM DOET GOEDE VANGST — De meest waardevolle meubelen die ooit Noord-Amerika hebben bereikt bevinden zich thans in het Royal Ontario Museum — drie meubelstukken uit het hof van Lodewijk XIV. De prijs van $50.000 maakt dit de duurste aankoop in de geschiedenis van het museum. Er is geen meubelstuk in de hele wereld wat deze stukken in waarde overtreft. Zelfs in het Louvre, dat zo bekend staat om de antiquiteiten bevat niets wat hiermee kan wedijveren; het Brits Museum heeft niets wat zo'n grote waarde heeft en ook in Noord-Amerika vindt U niets van zulk een grote betekenis. De drie meubelstukken zijn voorbeeiden van de grote originaliteit en van het vakwerk uit die tijd en waren zelfs al in de tijd waarin zij gemaakt zijn opzienbarend, zo zegt Heribert Hicki-Szabo, de curator van de Europese afdeling van het museum. Eens vormden deze meubelen een deel van het interieur van het hof van Lodewijk XIV, wiens zucht naar pracht en praal Frankrijk's schatkist ledigde, hetgeen een van de aanleidingenw as van de Franse Revolutie. (Globe and Mail Photo)

NEDERLAND na bijna 20 jaar

door JOHN BOSGRA

Toen wij arrangements maakten om naar Nederland te vertrekken, vonden wij het jammer dat het vliegtuig in de avond vertrok. We zouden dan, meenden we, meest bij nacht moeten vliegen. Maar er was niets om jammer te vinden! De tocht ging over de Noordpool, en de zon had helemaal geen neiging om totaal achter de horizon te verdwijnen. Toen het laagste punt voor die dag bereikt was, even boven de horizon, klom hij langzaam weer omhoog en het werd helemaal geen nacht.

Op Groenland moest de plane benzine bijladen en we mochten 20 minuten naar buiten. Groenland is een barren country van bergen, rotsen, sneeuw en ijs. Toen we van Calgary vertrokken was de temperatuur over de 90 graden Farenheit. Hier was het om het vriespunt, en dat in het hart van de zomer! Uiteraard is er in zulk een land niet veel te beleven, wat natuurschoon betreft.

Verder levert zulk een vliegreis niet veel belangrijks op. Op de lange afstanden vliegen de machines hoog. Men komt daardoor weinig anders te zien dan af en toe wolkenvelden en ook daarop is men spoedig uitgekeken. Hoewel er meer dan 200 vacantiegasten in de plane waren was er weinig gelegenheid voor conversatie. Dit is vrijwel alleen mogelijk met degene die naast je zit. Tijdens de reis zagen we, na Groenland, niet eerder weer land dan toen we over Schotland vlogen. De dorpen en percelen land lijken dan net speelgoed.

Boven het kanaal begon de plane langzaam lager te vliegen en de piloot vertelde ons dat het weer in Holland goed was, met een temperatuur rond the 70° F. Even later kwam de kust van Nederland in zicht. Na een rondje over het Westland arriveerden we op Schiphol. We ontmoetten spoedig onze familieleden. Dat was een hartelijk weerzien, na zoveel jaren!

* * *

Op weg naar de plaats van onze bestemming kwamen we al direkt in aanraking met het drukke en gecompliceerde verkeer, met de belangrijke aanbouw van steden en dorpen, vooral in de industrie centra, maar we zagen ook hoeveel er in de laatste jaren gepresteerd is om het wegennet met het drukke verkeer in overeenstemming te brengen. Verder viel het ons op dat men in steden en dorpen veel heeft gedaan met de aanleg van parken, en de aanplant van rozen, andere bloemen en sierheesters waar dit maar mogelijk was. Dit geeft, vooral bij de zomer, een fraai en levendig aanzien.

Rijdt men door de dichtstbevolkte streken, dan komt de vraag soms op, of er nog wel land voor de agrarische takken van bedrijf over zal blijven. Maar dit beeld werd anders, toen we langs de Afsluitdijk reden. Hoewel men vandaar niet alles kan zien, krijgt men toch een goed beeld hoeveel er, met de aanleg en gereedkomen van de IJsselmeerpolders, op het gebied van landaanwinning is gepresteerd. Met en bij de Afsluitdijk was men ook alweer druk bezig om, door de aanleg van nieuwe rijbanen, het te drukke verkeer op te vangen. Een werk dat nog geruime tijd in beslag zal nemen.

Toen we in Friesland kwamen was het ons al spoedig duidelijk dat wij niet veel van de oude, bekende dorps- en stadskommen zouden krijgen te zien, want vrijwel overal lopen de nieuwe hoofdwegen om de steden en dorpen, en voor de grotere plaatsen zijn het de rondwegen die het doorgaand verkeerd opvangen.

* * *

Toen we in Friesland door de greide en bouwhoeken reden was het met een half oog wel te zien dat er zich in de agrarische bedrijven een complete revolutie had voltrokken. Nergens zag men, zoals voor 20 jaar, koppels werkvolk bij elkaar in het veld. Hier en daar zag men er een die zijn best deed om de vruchten van vaak hoog opgroeiende onkruiden te ontdoen. Onze familieleden vertelden ons dat de onkruidbestrijding nu plaats vond door ze met giftstoffen dood te sproeien. Op veel plaatsen was het duidelijk te zien dat veel sterke onkruiden daar lak aan hebben. Paarden ziet men zo goed als niet meer op de boerderijen. Het is de tractor die het paard heeft verdrongen. Voor de boeren zelf is het aanpakken van de vroege morgen tot de late avond, precies zoals in Canada. Een farmer mag arm zijn of rijk, maar zolang een farmer farmer is wil dat zeggen aanpakken! Onze metgezellen vertelden er bij dat de arbeiders het nu beter had dan de boer zelf.

In het veehoudersbedrijf is het al vrij gelijk. De tractor heeft het paard en de machines hebben het werkvolk verdrongen. Handmelken zag men bijna nergens meer. Alleen nog in kleine bedrijven met hoogstens 8 melkkoeien, en dan is het nog uitzondering. Dit alles maakt dat de dorpen die speciaal op deze takken van bedrijf zijn aangewezen gedeeltelijk worden ontvolkt, want het overtollige werkvolk zoekt een goed heenkomen naar de industrie centra waar werk is.

* * *

Met al onze beschouwingen, aangevuld met de inlichtingen die we van onze familieleden ontvingen, waren we op de plaats van bestemming, Holwerd, gearriveerd. Onze chauffeur reed niet de rondweg maar door het oude gedeelte van het dorp, en daarna door het nieuwe gedeelte, dat naar schatting de helft van de oppervlakte van het oude dorp beslaat. Dit gedeelte van het dorp was ons volkomen vreemd. We wisten dat daar vroeger bouw- en weiland was en dat was alles.

We vonden onze familie in een goede welstand. De sporen van de tijd hadden niet nagelaten het stempel op hen te drukken, maar op ons was dat ook van toepassing.

* * *

Bepaald rustig zou onze vacantie niet worden. Naast Holwerd hadden we van beide kanten familieleden in verschillende plaatsen. Verder hadden wij van verscheidene families in Canada de groeten meegekregen aan hun familie relaties in Nederland. Dan waren er vroegere buurlui en kennissen waar wij vroeger nauwe relaties mee onderhielden en wie we nu niet konden passeren. In Canada hoorden we gedurende de laatste jaren veel over de achteruitgang in het kerkelijk leven. Al is het waar dat we, wat dat betreft, de hand wel of misschien beter in eigen boezem kunnen steken, dit nam niet weg dat we nu in de gelegenheid waren om ons persoonlijk op de hoogte te stellen.

(Wordt vervolgd.)

Hee, "Die vis was voor mij bestemd". Kleine burenruzie in de dierentuin van Kopenhagen.

ALS U C.C. WAARDEERT — ***help ons dan door het aanbrengen van één of meer nieuwe abonnees!***

We belonen Uw medewerking gaarne met een premieboekje.

DE LANGE REIS VAN JILDERD HOENEVELD

door S. P. Akkerman

(14)

Op de avond van de begrafenis zet Jelke zich tot het schrijven. Afke is er niet, die regelt met zijn zuster het verdelen van de schamele inboedel van grootmoeder. De kinderen zijn naar bed. De groteren zijn al weer naar hun dienst getrokken. Jelke heeft de kamer alleen. De kachel brandt, de petroleumlamp geeft een zacht roodachtig licht. Het soest nog in het hoofd van Jelke. Het valt niet mee, je moeder te moeten missen. Ze nooit weer te horen praten, ze nooit weer te zien. Ja nooit? Wij verwachten toch de opstanding der doden? Jelke denkt daar even aan. Maar hij komt er niet uit. Hij moet schrijven. Schrijven aan zijn jongen die een dief werd. Nou hij zal het doen. De pen krast over het papier. Met rood gezicht schrijft Jelke. Als hij de brief klaar heeft, schrijft hij het adres: L. Pernet. Wat al 'n fratsen. Hunteley, Staat Nebraska, Amerika (USA). Dan neemt hij een rouwbrief. Daar zet hij het adres ook op.

Daar liggen ze op het tafelkleed. Een gewone brief en een rouwbrief met zwarte rand. De postzegels zitten er al op. Ze liggen daar onder het rossige licht van de lamp. Morgen zullen ze hun lange reis aanvangen naar de eenzame velden van Nebraska.

Jelke denkt nog eens na over wat hij heeft geschreven. Is hij te hard, of te zacht geweest in deze brief aan zijn afgedwaalde zoon? Neen, hij heeft goed geschreven. De jongen moet weer op de goede weg worden gebracht.

Als Afke en Trijntje thuiskomen, ziet Afke direct de brieven liggen. "Heb je geschreven aan Jildert?" vraagt ze.

"Ja. Ik zal er een rouwbrief bij sturen."

"En wat heb je geschreven? Mag ik dat niet lezen? Ik ben toch zijn moeder?"

Jelke staat langzaam op. "Ik heb goed geschreven Afke, het is beter dat jij je daar niet in mengt. Vrouwen laten zich te veel afleiden."

Trijntje, de zuster, blijft neutraal in deze zaak. Men moet niet tussen man en vrouw zitten, is haar stelregel. Tenminste niet in deze vreselijke geschiedenis, die zelfs tot in Siegerswoude is doordrongen. Zij bepaalt zich tot het bekijken van de oude rokken, die zij uit de nalatenschap kreeg toegewezen.

Jelke maakt zich op om de brieven op de bus te doen. Zijn vrouw kijkt hem met vlammende blikken aan. Zij denkt aan de zondagavonden, dat Jelke bij haar kwam toen ze verkering hadden. Wat was hij toen lief en mooi. In haar huwelijk heeft ze hem ook van een andere zijde leren kennen. Zoals nu, nu hij daar staat met dat harde in zijn ogen. Als hij zo is, dan kan ze wrevelig worden. Wat heeft hij geschreven aan die arme jongen? Jelke kijkt nog even om. "Ik zal ze maar op de bus doen." Machteloos ziet Afke het aan. Ze zou hem wel in zijn kraag willen pakken. Maar Jelke stapt de kamer al uit. Trijntje kijkt haar schoonzuster aan. "Het is om er niet door te komen voor een moeder. Een jongen en dan zo," zegt ze. Maar Afke gaat er niet op in. Alsof ze iets in verre verten ontwaart, zo vreemd staat ze te staren.

* * *

Bill Valera staat op zijn erf. Hij kijkt over de velden, die al weer groen kleuren. De winterrogge. Wat een land heeft hij. Als hij denkt aan de kleine schrale stukjes bouwland, die hij in Ierland bewerkte, dan is hij trots in zijn hart. Tien jaar woont hij nu hier. Tien jaar van werken, werken. Zwoegen, zwaar en lang. Eerst hij en zijn vrouw samen, toen met een knecht. Nu met een arbeider en een knecht en de nodige machines. Hij betaalde al een mooi bedrag af op zijn land. De oude planken hut is al veranderd in een knap huis. Volgend jaar nog wat land bijkopen. Nog meer verbouwen. Nog wat meer werkvolk. Dan zal hij ook eens weer naar de kerk gaan. Ja, ja, het gaat hem hier goed. En als hij straks veel geld heeft, dan zal hij eens een tocht maken naar de oude country. Dan kunnen ze daar in Ireland, in zijn dorp, ook eens opkijken.

Valera lacht een stroef lachje. Hij stapt weer naar zijn schuur, want het is koud. De eerste sneeuw is al gevallen, er komt straks wel meer. Vanavond moet de knecht, die altijd in de kamer zit te lezen, maar even verdwijnen. Hij hoeft niet precies te weten wat hij met de man, die hem een nieuwe machine wil verkopen, te bespreken heeft. Ha, daar is hij net. Jilderd is bezig een maaimachine in de olie te zetten. Hij verstaat het Engels nu wel.

"Zeg Jill, je zou vanavond wel eens naar de Van der Veens kunnen gaan. Daar zou je altijd nog eens naar toe!"

Jilderd staat met de oliekwast in zijn hand. Wat moet hij daar bij die Friezen? Ze zullen maar weer vragen stellen.

"Och, ik voel daar niet veel voor," zegt hij. "Ik ga maar niet."

"Toch wel. Er komt vanavond iemand, en daar heb ik iets mee te bespreken. Je kunt mijn motor fiets wel nemen."

Nou, nu is het duidelijk, dat hij niet kan weigeren. De motor van de boer. Dat komt ook niet vaak voor.

"O, dank u. Dan ga ik maar eens kijken." Met gemengde gevoelens rijdt Jilderd 's avonds langs de zandweg. Het is al donker. Het vriest, de weg is hard, maar er zitten veel sporen en kuilen in. Hij heeft nog geen bericht van zijn ouders terug. Hij verlangt daar wel naar. Wat zullen ze te zeggen hebben?

En nu rijdt hij naar de Van der Veens. Hij heeft er eerst nog over gedacht naar de stad te gaan. Maar wat moet hij daar ook al doen. In de herberg zitten is niets voor hem. Nee, dan maar naar deze mensen, die komen uit de buurt van Vleerbos, waar hij met hen niet over kan praten. Het wordt een bezoek zonder vreugde, van oppassen wat hij zegt. De zware motor bromt regelmatig. Het licht van de koplamp boort een weg in de duisternis vóór hem. O, daar doemen de verlichte ramen van het huis al op in de donkere avond. Jilderd rijdt het erf op. Hij is koud en stijf. Hij is net afgestapt, als er al een deur open gaat. Het rossige licht valt naar buiten. Dine, de dochter staat in de deur. "Is daar nog iemand?" vraagt ze weifelend. "Ja, daar was ik eens een avond," zegt Jilderd en stapt in het licht. "Hé, Leon," zegt ze. Is het verbeelding, of is er iets als blijheid in haar stem. "Zo was je er toch eens. Kom maar gauw binnen."

In de kamer zitten de boer en zijn vrouw en zoon Jan. Hij wordt er hartelijk begroet. Jilderd kijkt verrast om zich heen. Deze kamer is gezellig alsof hij in Friesland was. Een Friese klok, een kabinet, zoals ook grootmoeder bezat; hij kleurt er van. En tegen de want een scheurkalender van Filippus. Dat is anders dan het kale vertrek bij Valera, zonder enige persoonlijke stijl.

Ze spreken over het werk, over Holland. Ze praten Nederlands. Jilderd is toch een Belg. "Het woont hier goed," zegt Van der Veen, "maar je moet wel wennen. Ik weet niet, of moeke wel zo gauw went." De vrouw kijkt Jilderd aan. Ze heeft grijze ogen. "Ik heb het nog vaak te pakken, dat gevoel naar huis te willen," zegt ze. "Zo in de herfst als de bomen in Korte Hemmen bruin werden. Als de kinderen beukenoten zochten. Als het 's morgens zo stil was en de dauw tussen de bomen van het bos hing. O, wat was ik daar dan thuis."

"Zo moeten wij niet teveel denken," zegt de boer. "Hier is ons nieuwe vaderland, vrouw."

Ze praten over Friesland en leggen Jilderd uit, hoe het daar is. Met glazige ogen hoort hij het aan. "Friezen," zegt Van der Veen, "hechten wel erg aan hun geboortegrond. Ik heb eens een knecht gehad. Dat was een Jelke Hoeneveld uit Vleerbos. Een dorp daar dicht bij ons. Die zei eens tegen mij: "Als ik buiten Friesland ben, ben ik ziek. Ik heb een jaar in dienst geweest, zei hij, maar toen was ik een jaar lang ziek."

Jilderd, neergedwarreld in dit verre Nebraska, zit met een rood hoofd, nu hij hier de belevenissen van zijn vader krijgt opgedist. Hij zegt er niet veel op.

"Leven je ouders nog?" vraagt de vrouw, terwijl ze koffie schenkt.

"Ja, die leven nog. Ja hoor. Ja, ja."

"Wat voeren die uit," vraagt Jan. "En waar wonen ze?"

Jilderd voelt zich, alsof hij in het water ligt en zinkt. Maar hij zet door.

"Die hebben een winkel in galanterieën. Ze wonen in Maastricht."

"Ik vind dat jij helemaal niet zo erg Hollands praat," zegt Jan. "Je zou een Fries kunnen zijn."

"Och, als je oorspronkelijk uit België komt," zegt Dine, "dan zul je dat Hollands ook niet zo goed praten."

"Zo is het," zegt Jilderd. "Dat valt dan niet mee. Het Engels gaat nu al aardig goed. Valera gaat weer een nieuwe machine kopen. Die bindt de rogge direct tot schoven."

"Daar denken wij ook wel eens aan," zegt de boer. "Je moet met je tijd mee."

(Wordt vervolgd.)

Een oproep tot actie in een kritieke situatie

Op 22 juni van dit jaar introduceerde Ontario Labour Minister Dalton Bales zijn langverwachte Bill 167, herziening van de wet op de arbeidsverhoudingen. Vrijwel onmiddellijk lanceerden de internationale unions, vertegenwoordigd in de Ontario Federation of Labour, een groots opgezet tegenoffensief met als doel de aanneming van het nieuwe wetsontwerp te verijdelen. De lezers zullen zich herinneren dat één van de clausules in the wetsontwerp aan gewetensbezwaarden de gelegenheid biedt om een bedrag evenredig aan vakbonds-lidmaatschapgeld te betalen aan een liefdadigheidsinstelling. Zodra de nieuwe wet van kracht wordt (waarschijnlijk tegen het eind van dit jaar) kunnen zij dus niet langer gedwongen worden om "union dues" te betalen. Dit geldt echter alleen voor hen die reeds bij een bepaald bedrijf werkten, **voordat** de "closed shop" of de "compulsory check-off" in effect waren.

Het nieuwe wetsontwerp bevat voorts onder andere een artikel waarin niet alleen illegale stakingen, maar ook dreiging met staking verboden zullen zijn.

De enorme oppositie van de zijde der unions en de New Democratic Party heeft Mr. Bales' vastbeslotenheid om zijn nieuwe wet door te voeren aan het wankelen gebracht. Op 14 oktober demonstreerden 12,000 unionists op Queen's Park in Toronto tegen het nieuwe wetsvoorstel. Dat massa's arbeiders onder bedreiging der unions, dus gedwongen, mee demonstreerden werd niet of nauwelijks vermeld. Mr. Bales' toespraak ging goeddeels verloren in het luid geschreeuw en de ontelbare interrupties van de menigte.

Het wetsvoorstel is nu verwezen naar een parlementaire commissie die binnenkort representaties van verschillende groepen zal aanhoren en eventueel wijzigingen in het ontwerp kan aanbrengen. Het spreekt vanzelf dat de CJL Foundation en de CLAC, vanuit de Christelijke levensovertuiging, er bij deze commissie op zullen aandringen het wetsontwerp dusdanig te wijzigen dat volledige gewetensvrijheid in Ontario een feit wordt. Het standpunt van deze Christelijke organisaties ontvangt meer en meer de aandacht van de pers. Lezers die hun dagelijkse krant aandachtig volgen, weten dat er nauwelijks een week voorbijgaat waarin CJL en CLAC niet vermeld worden in de pers. De **Globe and Mail** van 23 oktober bevat een uitvoerig verslag van een meeting tussen een CJL-CLAC delegatie en de Ontario Liberale kamerfractie.

Bovengenoemde delegatie bestond uit de heren Gerarld Vandezande, Harry Antonides, Richard Forbes, Bruno Ramirez en Edward Vanderkloet. Tijdens het onderhoud, dat ruim een uur duurde, zette Gerald Vandezande duidelijk uiteen dat de z.g. "onvermijdelijke belangenstrijd tussen werkgevers en werknemers gebaseerd is op een on-Christelijke levensbeschouwing. Hij wees met nadruk op de ongezonde struktuur van de huidige arbeidsverhoudingen, waarin machtsgroepen doorlopend in strijd gewikkeld zijn over geldelijke aangelegenheden, zonder geïnteresseerd te zijn in het totale welzijn van de arbeider in zijn werk. Goede lonen vormen een belangrijke factor, maar zij raken slechts één aspect van het terrein der arbeidsverhoudingen. Een gezonde ontwikkeling van de maatschappij en een duurzame oplossing van het industriële vraagstuk kan alleen dan werkelijkheid worden, wanneer de Christelijke visie op mens en maatschappij ongehinderd haar invloed kan doen gelden.

In dit verband wees Mr. Vandezande op de ontoereikendheid van het nieuwe wetsvoorstel. Werknemers in Ontario dienen vrij te zijn in hun keuze van vakbond. Voorts dient een onmiddellijk en onvoorwaardelijk eind gemaakt te worden aan de beruchte b.g. "restrictive subcontractors clauses", d.w.z. clausules waarin hoofdaannemers zich contractueel verplichten om alleen die onderaannemers te gebruiken die een arbeidscontract hebben met een AFL-CIO vakbond. Dit soort clausule maakt het uiterst moeilijk, zo niet onmogelijk, voor een onderaannemer die een arbeidsovereenkomst heeft met de CLAC, om op bepaalde bedrijven te werken.

De Liberale fractieleden stelden een groot aantal kritische vragen maar waren het er vrijwel unaniem over eens dat gedwongen union-lidmaatschap en verplichte betaling van vakbondscontributies in een vrij land niet thuishoren. Zij betuigden eveneens hun volledige instemming met het standpunt dat CLAC-georganiseerde werknemers overal ongehinderd hun werk moeten kunnen verrichten.

De komende weken zijn van beslissende betekenis voor de toekomstige arbeidsverhoudingen in Ontario. De vraag of Christen werknemers worden verlost van de closed-shop tyrannie en of christelijk georganiseerde arbeiders ongehinderd zullen kunnen werken hangt, menselijkerwijs gesproken, af van de uiteindelijke vorm van de nieuwe arbeidswet. De socialistisch georienteerde, doch in wezen kapitalistische vakbonden zetten momenteel alles op alles om hun totalitaire machtspositie te handhaven en zo mogelijk te versterken. De situatie is inderdaad kritiek.

Wij dringen er daarom bij U, de lezers van Calvinist-Contact, op aan om **onmiddellijk** een kort briefje te schrijven naar uw plaatselijk Member of the Provincial Parliament (MPP), naar The Hon. John P. Robarts, Prime Minister, naar The Hon. Dalton A. Bales, Minister of Labour, naar Mr. Robert F. Nixon, Leader of the Opposition, en naar Mr. Stephen Lewis, N.D.P. Leader, waarin U aandringt op:

1. abolition of the closed shop and compulsory check-off.
2. prohibition of all restrictive subcontractor clauses in all collective agreements.

Een stortvloed van zulke brieven aan de bovengenoemde personen heeft een niet te onderschatten invloed op het denken en handelen van hen die als lid van het Kabinet of van het Parlement direct verantwoordelijk zijn voor de nieuwe arbeidswet. U kunt uw brieven verzenden aan de genoemde personen, c.o. Parliament Buildings, Queen's Park, Toronto.

Laat onze actie vergezeld gaan van ons voortdurend gebed tot God of Hij ons werk met zijn zegen wil bekronen.

Edward Vanderkloet,
CJL Foundation,
P.O. Box 151,
Rexdale, Ont.

Visserij aan de oostkust

door Frederick J. Terrence

(Can. Scene) — De kustwateren aan Canada's oostkust staan al eeuwen bekend als uitstekende visgronden. De eerste blanken kwamen in de 16de eeuw naar Noord Amerika. Zij lieten na de vangst bemanningen achter in Newfoundland om droogrekken te maken en de ladingen kabeljauw in de zon te drogen voor de terugtocht naar de Europese afzetgebieden.

Ook thans nog is de visserij buiten Canada's oostkust verreweg het belangrijkst. Men vangt er kabeljauw, schelvis, heilbot, schol, een bepaalde soort zalm (red fish), pollock en "hake" (een soort kabeljauw) en de totale opbrengst van de vangst van deze vissen vertegenwoordigt meer dan de helft van de opbrengst van de visserij in totaal. In belangrijkheid volgt hierop de kreeftvangst, daarna de haringvisserij en tenslotte wat men "algemene visserij" noemt. Hiervan is de kammossel een van de belangrijkste producten. De visserij langs de kust wordt voornamelijk gedaan met sleepnetten en zg. "otter trawl" netten, een groot, kegelvormig net dat over de oceaanbodem wordt gesleept. Dichter bij de kust vangt men met grote hoeveelheden kabeljauw in visvallen. De zg. "codslabs" vormen thans het belangrijkste product. Dit is gefileerde vis die in grote plakken in bevroren toestand wordt vervoerd per gekoelde treinen of vrachtauto's naar fabrieken in de Verenigde Staten.

Er zijn meer dan 30 visconservenfabrieken in de Atlantische provincies, terwijl men er ook fabrieken vindt voor de productie van haringmeel en oliën.

In New Brunswick worden kleine haringen als sardines ingeblikt en dit vormt een belangrijke industrie voor deze provincie. Volgroeide haringen worden gezouten en gerookt om uiteindelijk te worden verkocht als verse bokking, gerookte haring of gefileerde gerookte haring. De laatste tijd worden er ook veel zwaardvissen gevangen. Ook vormen oesters een belangrijk deel van het inkomen van de vissers aan de oostkust en er wordt dan ook in tal van plaatsen aan oesterkwekerij gedaan.

Immigranten die uit landen komen waar veel aan visserij wordt gedaan kennen de gevaren van de zee, maar zij kennen tevens de aantrekkingskracht die de zee heeft. Het is geen gemakkelijk leven, maar in Canada verdienen 80.000 mensen er hun brood mee.

Onder de duizenden vissers aan de oostkust zult U er niet veel vinden die bereid zouden zijn hun leven aan de zee op te geven voor werk in de stad van 9 tot 5 uur in een fabriek. Zij die hun brood verdienen met de visserij voelen zich onafhankelijk en hoewel het soms moeilijk kan zijn, zijn er ook tijden dat er veel wordt verdiend. En een ding staat vast: de oostkust van Canada vormt een van de rijkste visgronden in de wereld. Naarmate het moeilijker wordt om de krioelende millioenen mensen van de wereld te voeden, wordt de visserij weer van toenemend belang.

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Ontario

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Ontarians zijn mensen die daar gaan wonen waar het het beste is. Wij zijn mensen die vanuit alle hoeken van de wereld hierheen zijn gekomen er er zijn gebleven om mee te helpen met de opbouw. Mensen met ruggegraat, gestaald en met een verlangen te slagen. Mannen en vrouwen die in een tijdsbestek van enige tientallen jaren een levensstandaard hebben bereikt, waarvoor andere landen eeuwen nodig hadden. En als er al van een tekortkoming mag worden gesproken, dan is het wel onze diepgewortelde bescheidenheid. Ontarians mogen er misschien trots op zijn Ontarians en Canadezen te zijn . . . ze laten het aan niemand merken. Vanuit een economisch standpunt gezien is dat verkeerd. Hoe meer mensen Ontario en Canada naar voren schuiven, hoe beter dit is. En we hebben heel wat om trots op te gaan. In de strijd tegen de vervuiling bijvoorbeeld speelt Ontario in de wereld een toonaangevende rol. Iedereen praat over vervuiling, wij doen er iets tegen. Er is tot nu toe in tientallen gemeenten over de gehele provincie verspreid reeds meer dan een miljard dollar besteed aan het bouwen van watertoevoer- en rioleringssystemen. We beschikken over een wetgeving die industrieën wegens vervuiling van lucht en water vervolgt, en helpen industieën met leningen and subsidies om deze vervuiling te bestrijden. Vanzelfsprekend hebben we daarbij een krachtige, gezonde economie nodig om deze belangrijke programma's te ondersteunen. En daarin kunt u een groot aandeel leveren. Want hoewel onze produktie in tien jaar en onze inkomsten in twaalf jaar tijds verdubbeld zijn, gaan Ontarians niet op hun lauweren rusten. Er ligt een nieuwe periode van tien jaar voor ons open, vol met uitdagingen en mogelijkheden om onze welstand op een nog hoger niveau te brengen. Om deze uitdagingen tegemoet te treden, moeten we in onszelf geloven. Hetgeen, als u er goed over nadenkt, nog niet zo'n slecht idee is.

Telkens als u Ontario een duw in de rug geeft . . . schieten Ontario en Canada een eindje vooruit.

Government of Ontario John Robarts, Prime Minister.

From the Mailbox

•

RED CHINA

The heart of Dr. Praamsma's letter in last week's issue, I take it, is the question ". . . are not we responsible for the way, in which our fellow-christians are treated, and should we not talk about it in the first place, as soon as the question of recognition of a government is considered, a government that persecutes and tortures these fellow-christians?" In response to this question, let me make the following points.

(1) We are, in one sense at least, responsible for how our fellow Christians in other countries are treated, and we should take a definite interest in improving their lot. But the interests of China's persecuted Christians are not served when western countries either ignore China or make warlike gestures in its direction. One long-range strategy for restoring freedom to China's public life is importing a variety of non-Communist ideas into the country, thereby breaking the government monopoly in the realm of ideas and allowing non-Communist conceptions of freedom to grow in the minds of the people. I therefore welcome diplomatic and cultural contacts between China and non-Communist nations. I would even welcome an exchange of missionaries that would send Communist missionaries to Canada and Christian missionaries to China. Unlike many other Christians, I do not believe in the doctrine of irresistable sin, the doctrine that underlies the popular argument that if homosexuality were legalized all of us would soon be gay. Communism is no more inevitable or irresistible than homosexuality, and both have existed in our country for many years. But the grace of God and the Gospel of redemption in Jesus Christ do possess a power that is, in the final analysis, irresistible. Therefore, insofar as contacts between China and the West will allow Christian ideas to penetrate China, these contacts are in the interest of Christians living in China.

(2) Recognition of one government by another and the subsequent exchange of ambassadors do not imply that each government approves of all the policies of the other.

(3) As far as I can see, the fact that Christians are in some sense responsible for how their fellow Christians are treated does not entail that the treatment of Christians (or even the broader issue of religious freedom) must be the primary consideration in deciding whether or not to recognize a foreign government.

(4) It is part of the "religious situation" of China that Chinese society is not Christian in any significant sense and that China's political leaders are driven by non-Christian spiritual forces. But Canada, although it is more favourable to Christianity and grants its citizens partial religious freedom (the freedom to believe but not to practice all of their beliefs), is not a Christian country either. Christianity is not the moving spirit of Canadian politics, culture, art, or economic life.

(5) The scope of Christian political action must always transcend the limits of the "interest politics" that prevails throughout most of the democratic world. This means that the Christian's wish for China must not simply be religious freedom for his fellow believers there but peace and justice for the whole country and all of its citizens. The narrowing of political horizons basic to "interest politics" is what my article was intended to combat, for it is one of the chief causes of the strife and warfare that plagues the world today.

—Theodore Plantinga.

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CAMPUS UNREST: SOME CHARACTERISTICS, CAUSES AND CURES

②

by JOHN ALEXANDER

Underlying Causes. There is another category of causes. I believe that they are more significant than the surficial ones. In some instances they help explain why the surficial causes exist; in one sense it can be said that the surficial causes are caused by the underlying causes. There are several which I believe are noteworthy.

Impersonal. More and more schools are becoming less and less personal. The bigger a school grows, the more it tends to spawn many of the conditions cited above. Yet this is only part of the story, for small schools as well as large ones are being rocked by unrest. Both are becoming so impersonal that many students feel "nobody cares."

Liberal education has well-nigh collapsed. By "liberal education," I mean the quest for understanding of three great concepts: myself as a person, our society as groups of persons, and the total environment in which society as a group and persons as individuals live. To be effective, liberal education needs a low student/faculty ratio, faculty members who have an abiding dedication to the pursuit of such education, and students who desire such. My personal impression is that some students are still interested in a genuine liberal education but that the colleges are pitifully inept in helping them get it. A major reason is that most college courses have sharply diminished their view of man; he no longer is a noble soul with individual worth; he's just a summation of physical components or psychological attributes. In a word, as a person man doesn't amount to much. Another reason is the most of the faculty have abdicated on liberal education since the criteria for faculty promotions and salary increases have been based on research, not teaching.

Most of the remaining underlying causes are to be found in society at large rather than within university or college itself. One of these is change. The increasing change in the rate of change in almost every aspect of life has a subtle and pervasive impact on a person's stability. It cuts away at his sense of security. "Why worry about the future? It's going to change so much that you can't prepare for it. So live for now!"

The change in the fund of knowledge is going upward so rapidly that people call it a "knowledge explosion." There is now so much to be known that it can overwhelm a student, breeding a sense of futility, and an abandonment of the quest as hopeless. Thus, in more ways than one, these rapid changes indeed frustrate college people.

American homes are deteriorating. For a person to develop in healthy fashion, he needs a milieu in which he is loved, in which he is accepted, and where he can experience the proper amount of intimacy. A good home provides all three. A deteriorating home provides little of any of these prerequisites. Too many college students today are adrift, persons who have been short-changed through childhood and adolescence by homes which denied them these priceless treasures. Too many parents have given their children things without giving their children love, acceptance and proper intimacy.

Prejudice in society infuriates many a collegian. This prejudice spawns a fertile progeny of injustices against a wide array of minority groups. Injustice in the handling of rental properties enable absentee landlords in some instances to extort unreasonable sums from tenants who have no other live option. College students today are astute enough to notice the high positive correlation between slums and absentee landlordism. Injustice in employment practises, in limitation on freedom to purchase one's home, and other injustices in society are causing campuses to rumble. (In this connection I am not surprised that many black people in our nation are revolting; I'm surprised that they did not revolt sooner.) There are evils, gross, deep, vicious evils in our society; and many a college person wants something done about them — now.

Another underlying factor is the apparent absence of meaningful work in the lives of so many college people. They seem to have no major purpose in life (other than to destroy the establishment). The day-in-day-out routine of life through high school and to date in college has, for many of them, given little sense of achievement, nothing to strive for or work toward. The affluent society is denying many of its youth one of the prerequisites for a fulfilling life: a sense of pride in meaningful work. Many of these college rebels have never had to really work for anything. Their parents have given them every "thing" they needed — and wanted — through grade school and high school and now in college.

Yet another underlying factor is deterioration in social structure (or in social order). In different words, the recent emphasis on freedom is breeding chaos. Freedom without responsibility is license. The deterioration in moral values — of what is right and what is wrong — bears dramatic evidence of our collapsing value structure.

Basic Causes. I believe that most of the surficial and underlying causes for campus unrest can be traced directly or indirectly to two basic causes. First, the university is reaping what it has been sowing. We cannot sow materialistic humanism for six decades without reaping some chaos. Make man the center of reality and there will be anarchy. Replace moral standards with moral relativism and we grease the skids to disintegration. Students are coming to college with basic questions of life: about themselves as persons, about people as a society, about the world in which they live. Our schools are missing the mark; they are failing to meet the need. In my judgment, the prime fault lies with the faculty.

The second basic cause is much broader and permeates not only the university but all of society: we as individual persons are too self-centered. "Society is the individual written large." A strong wall cannot be constructed of weak bricks; a good orchestra cannot be assembled from inept musicians; a powerful football team cannot be composed of weak athletes. A healthy society cannot be built of sick individuals. Self-centered persons have too little love for other people and too much greed and hate.

Root Cause. All these causes in the upper three layers are rooted either directly or indirectly in one major factor: man is alienated from God. "Do not be deceived; God is not mocked, for whatever a man sows, that he will also reap. For he who sows to his own flesh will from the flesh reap corruption; but he who sows to the Spirit will from the Spirit reap eternal life" (Galatians 6:7-8). As individuals, as schools, as groups of people, and as a society we are suffering the consequences of man's rebellion against God.

CURES

Complex causes producing complex problems call for complex cures. There is no simple remedy for campus unrest. The cures must treat causes, not just symptoms. They must be applied in all four of the layers just considered.

At this time a word of caution is in order: there seems to be a tendency today to oversimplify the solution and veer off to one of two extremes. On the one hand are those who focus their attention only on the surficial layer. On the other hand are certain Christians who focus their attention only on the bottom layer of the above diagram. If one is going to limit his attention to only one of the four layers, then surely the fourth (i.e. the root) layer is the one to select. But the trouble with this extreme is that it fails to obey the Lord's command to be salt in society, to be light in darkness, to let our light shine before men so that they may see our good works. If the world is to see our good works we must be doing someting in the upper layers of that diagram.

Surficial Cures. The Christian is concerned (at least he ought to be) that justice prevail in terms of the military draft, that the War be brought to its proper conclusion, that law-order-justice prevail in communities, that proper procedures govern the appearance of "outsiders" on our college campuses, that all students have adequate housing and food properly priced, that the quality of teaching be upgraded, that the student/faculty ratio be lowered, that the grading system be improved so that its advantages outweigh its disadvantages, that students have opportunities to express opinion in such a way that good teaching will be rewarded by promotions and salary increases, that the curriculum be as strong as possible, that boredom give way to challenge, that school administrations and faculties be both strong and good, and that all the other weaknesses in that surficial layer be strengthened.

The Christian ought to be doing something about strategy so that as schools get bigger they don't become so impersonal. He ought to be challenging the very presuppositions of contemporary liberal education which claims to encourage "that continual and fearless sifting and winnowing by which alone the truth can be found" and then in so many places denies students the intellectual freedom to investigate the teachings and deeds of Jesus Christ. The Christian is to be active in developing strategems by which we can handle the changing rate of change in our culture, active in efforts to strengthen our homes and to combat the forces of home-destruction. Christians ought to be in the vanguard of endeavors to suppress prejudice, to produce justice, to correct inequalities in opportunities within society.

But cures for surficial and underlying causes are only partial at best because remedies in these layers are actually directed more toward symptoms. To strike at the more powerful forces, to provide lasting cures we must plow more deeply and get down to basic causes. In a word, we must change the central nature of individual man. He must be changed from a self-centered person incapable of much genuine love (although he is quite capable of expatiating on "love") and riddled with greed and hate; he must be changed into a person with less greed, less misdirected anger, more genuine love, and more direction of his anger toward evil. Contemporary writing and speaking pays little attention to the basic causes and has scarcely anything to propose as basic cures. The Bible speaks to this issue — clearly, simply, precisely. The Bible presents the only long-term effective cure: the placing of a new nature inside men as individuals. God does this placing. He imparts the nature of Jesus Christ to individual men and women whom He chooses. The old nature is incapable of genuine love; therefore any effort to remedy the shortcoming of our universities and of our society is doomed to failure if it fails to provide a cure in layer three.

We are concerned for the college world. We are concerned for society. The problems are numerous and they are complex. As stewards of life, time, and energy we Christians want to do all we can in working toward solutions in all four categories of problems. But we know what the basic and root causes are. We will proclaim a message that applies across the board, a message that the ills in society, in the university, in any group, in each individual devolve from man's rebellion against God, and that our program of remedial solutions, no matter how thorough and complex, are inadequate if they fail to take us back to Him through Jesus Christ and if they fail to produce obedience to Christ in those three upper layers.

As Christians let's walk closely with the Lord Jesus, let's master the truths of Scripture, let's study the problems of our day, and get involved in working toward their solutions.

Let's Play Chess

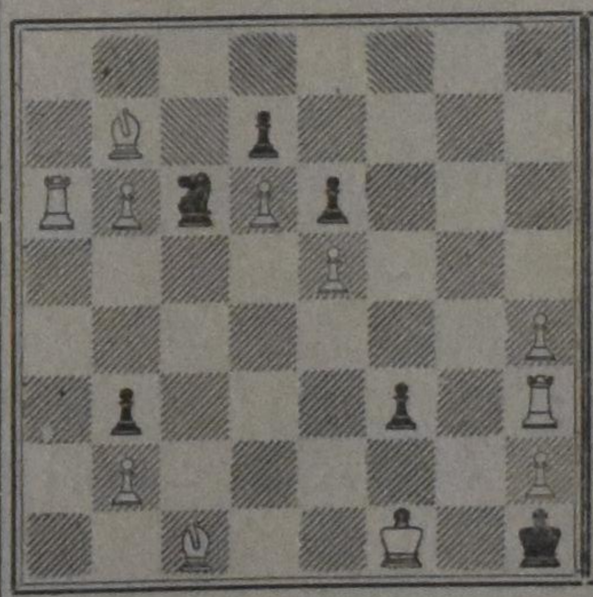
Editor: Mr. C. Hess

FIRST SERIES OF PROBLEMS IN NOVEMBER

No. 420

Authors: T. and J. Warton, Britain 1932

Black: 6 pieces



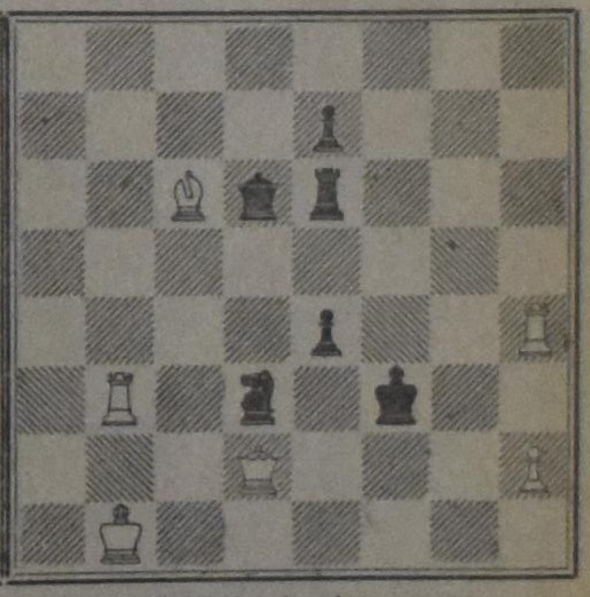
White: 11 pieces

White to play and mate in three moves. 3 points

No. 421

Author: G. W. Chandler, Britain 1960

Black: 6 pieces



White: 6 pieces

White to play and mate in two moves. 2 points

NOTES

1. This November program has only splendid problems. My solvers know by now what such a statement means. But you will certainly enjoy them.
2. I read about the Brothers Warton that their genius was to puzzle and amuse their solvers. Let us see whether you could agree after a while. The keymove is supposed to be a delight but I need the full solution!
3. This author is one of the international judges on chess compositions, appointed by the FIDE, the Federation International Des Echecs. No. 420 is one of the problems this expert himself has made. Find the key plus threat, if any.
4. Take your time and save your stamps. The deadline is still far away.

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Vertrek van Vancouver 6 januari
Terugreis van Honolulu 20 januari 1971

Deze tour is uitstekend geschikt voor degenen die Hawaii willen zien zoals het werkelijk is. De tour verblijft 7 dagen op OAHU Eiland (Waikiki), 3 dagen op het eiland Maui en 4 dagen op het eiland HAWAII. Op alle drie eilanden zijn tours georganiseerd. Wij gebruiken eerste klas hotels, voorzien met 'kitchenettes'. Tours uitstekend geschikt als Kerst cadeau. Termijnbetaling is mogelijk.

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Our Pilgrimage to Toadlena

2

by REV. JACK QUARTEL

We come to Toadlena

We were not at all prepared for the reception we got. Friday evening we were welcomed with a supper consisting of Indian, Navajo food. Some of us were a little scared at first to try. But once we had tasted it, there was no holding us back.

Our young people were told that they represented the sending church. And so they were expected to approach the Indians, and to shake their hands and to talk with them. I was curious to find out how my shy bunch would bring that one off. To my utter amazement they went at it as if they had done such things all their life.

During the program our captain presented an envelope with $165.— to the congregation, money that people had pressed in our hands shortly before we left, as well as a gift from the young people. We had a great time together. That evening we slept soundly, and we put in a good night, not having to get up so early the next morning.

We see and hear about Indian life

On Saturday morning we found out about some of the Navajo customs. Half way the lecture Mr. & Mrs. Ned Begay walked into the room. We asked them many questions. Mr. Begay is the son of a medicine man. He considers himself not yet a christian, even though he urgently admonished us to go the Jesus way. Mr. & Mrs. Begay are seriously thinking of visiting us in Listowel sometime.

Afterwards we traveled through the country side. We saw the Navajo hogans, one room buildings in which they live with 10 or more of them. Their average income is about $1,000 per year.

We saw some late cacti still in bloom. They are beautiful large flowers, yellow or blue or red.

We stopped at the trading post. A large store right in the middle of nowhere. This is where the Indian does his shopping. He usually runs up a bill. And when the bill is high according to the trader, he will tell them to either pay or bring in some merchandise. The ladies will often sell him the rugs they have woven. One christian lady had taken a whole year to weave a beautiful rug. The day after the trader displayed it in his store it was sold to a rich Californian for $2,000. I asked how much the lady had received of that. The answer was around $500.

We climbed one of the mesas. There are masses of rocks sticking out all over the country. This one was a thousand feet high. The sun was hot and the air is thin. Which means that you tire out much faster than in our climate. But we had to climb it. And from the top of it we had a beautiful view of the desolate country. They say that it is extremely fertile, that you can grow almost anything there, if only there would be water.

We traveled along the road. Met an Indian who left his pick-up truck on the middle of the road and went to sleep under a tree. We met another Indian on his horse, on his way to the trading post. But most of the attention was paid to the rough road. If you value your car you won't travel much faster than 10 miles per hour. And that is all they had until last year when one of the roads was paved, because of a government school in Toadlena.

We meet the young people

Saturday afternoon we climbed the mountain side. Toadlena is just a small town. It does not even have a doctor. It is nestled at the foot of a mountain range.

So that afternoon we went into the mountains somewhat for a ball game and wiener roast with the Indian young people. They were young and shy. Here was another challenge for our pilgrims to draw these kids out of their shyness. It did not take them long. They played and talked together all afternoon and evening.

When it was dark we sat around a campfire. We sang together and some of those present there, gave their testimony. It was moving.

We have a service

On Sunday morning we went to church. They have a new building there. Small but very beautiful.

Around ten the people began to arrive. Some came in their pick-up trucks, some in their car, some on horseback, and one family came walking. When he tried to start his car it would not work. So he and his wife and his children, set out on foot and walked 12 miles in a blazing hot sun. Why not? He arrived 1½ hours late. But that did not matter, because the service lasts at least 3 hours anyway.

It was a long service. But that did not bother the pilgrims. At home they might fidget, but not here. It was all very informal. The children walked around, and when you began to feel thirsty, which many of us did, in that dry climate, you just got up and went for a drink. There was celebration of the Lord's Supper that morning. All the confessing members of Toadlena and Listowel came forward, and stood around the table to participate. That was moving too. To celebrate the death and resurrection of the same Lord with people who are so different.

There was baptism that morning of the newly arrived baby of the missionary, Mr. Klumpenhouwer. A short sermon. And for the rest? What did they do to have such a long service? Well, several of the Navajo people came forward to give their testimony. They think nothing of that. They are shy, but not at all afraid to say what the Lord means to them. They will sing, or read a verse, or simply tell what the Lord did for them, recently or that past week. And when those who hear the gospel from us do that, then certainly we had to do something too. So the pilgrims went forward and sang together, accompanied by two guitars. And before we knew it, three hours had passed.

And we have a second service

In the afternoon we travelled 12 miles to Newcomb where there was going to be a second service. That one was to last at least 2 hours. And we went gladly.

The building was an old, delapidated school. Nothing was attractive about it. But the story was repeated there. You have no idea what it means to experience this. Here are people who have a different colour, a different background, and a different language. Many of the Indians are still hostile to the white who have exploited them. And yet when you meet these people who should be so strange to you, there is an amazing unity. We loved each other. There was no difficulty at all to communicate.

When we came to the close of the first service, Mr. & Mrs. Ned Begay called us forward, my wife and I, and presented us with a watch with a Navajo armband, and a broach. When we left the second service one lady spontaneously embraced my wife, took off her beautiful Navajo necklace and put it around my wife's neck. And things like that happened to several of us. Yes that unity in the Lord is an amazing thing. Many an Indian and many a white have looked at each other with murder in their eye. How often they have felt miles apart, because they don't understand each other. And when you both love Jesus, that has all melted away. Then there is something new. Something beautiful that binds you together. You have to see it and to feel it, to know how great it is.

We say farewell

There was an open air kitchen, with some room to put down tables and benches. That is where we had our meals.

Sunday evening we had a special dessert though. When we were almost done, in trickled the Indians. One brought cake, and another coffee, and a third freshie. And we just sat around, and talked together. Some of the boys were having a hilarious time with the little ones, whom they put on their shoulders for a ride. They had never been so high in their life.

And again they brought us gifts. They may be poor, but they love tó share. They brought us a small rug, half finished, to show our congregation how the Navajos weave. They brought rings and necklaces for our young people. We just had a marvelous time together. And when it had already been dark for a while we broke up reluctantly.

We meet God

The next morning it was only three o'clock when we arose. We wanted to cross the desert of Arizona before it got too hot.

At night we camped at the Grand Canyon. Before we went to sleep we all sat down in one tent for devotions. And we talked that evening of our own spiritual life. We had been shocked into awareness that something was not quite right. These Indians who are supposed to be babies in faith, could witness of their relationship with the Lord, whereas most of us were scared or unable to do so. We really talked about that. And again it was a moving experience. The Lord came to us for the so maniest time on that trip. There were some who cried. And when it was time to pray, many of them participated. Praying in a group like that for the first time in their life. I think we will never be the same again.

We come home

Saturday at 2 in the morning we were home. We plopped down our sleeping bags somewhere on the floor in the parsonage, too tired to say another word, and we were sound alseep.

At nine in the morning we woke up. Parents had arrived from all over. They had prepared for us a sumptuous breakfast. But we hardly had time to eat, what with all the embracing, admiring, asking and telling of stories. What a racket it was in the basement of the church. But suddenly we felt how intensely the congregation had lived with us. It was not only our experience but theirs as well. And suddenly the arrival at home was not an anti climax, but a real climax.

On Sunday, in the second service, we told them about our experiences and what it had done to us. The pilgrims, and quite a few of them never had been beyond the last pew in church, sat in the front. And in time they came forward, faced the congregation and sang their testimony, in the words of a negro spiritual: "I took Jesus as my Saviour, You take Him too."

And now?

O, it is not all glory. We have experienced something, but that does not mean that we have lost our old nature. The fight goes on. We find that we have to fight to keep what we gained. If you let it go, our pilgrimage will soon only be a memory.

But it has undeniably changed us and obviously too. My young people are not the same anymore. After 12 days together, they know one another and appreciate each other as never before.

My pilgrims were young people who before were unwilling, or unable to undertake anything. You should hear them now. All the plans, all the enthusiasm they have. They think they can move the earth. And they will too, if they keep their eyes on the Lord. Young people society, catechism, their relationship with me, it is all different.

Don't think that they have arrived. That it is now easy for them to talk about what Jesus means for them. We have only started. What has changed is this, they **want** to be able to talk about Him. They find it still had to be open, but they **want** to be open. They find it still hard to pray, but they **want** to pray. Doors are open, a beginning has been made. The Lord did it, He did it beautifully. I know that He will do more than this.

And the whole congregation has felt this. We don't know where the road along which the Lord takes us will lead. But we want to be led. We are excited. We anticipate. We have great expectations. We are on our way, and we pray that we will not falter now. It is beautiful, it is just beautiful!

THE WORLD AROUND US

INDIA'S GREEN REVOLUTION

For almost five years now a "green revolution" has been underway in a number of agriculturally underdeveloped countries in Asia. Generally speaking, the "green revolution" refers to the attempts to make these countries self-sufficient in basic foodstuffs and to bring this about by using modern technology in agriculture, including such things as irrigation, fertilizer, mechanization, and employing the many new strains of grain and rice that have recently been developed. In India the first two years (1965-1967) of the new agricultural strategy were dried away by some of the worst monsoon failures on record. Today, however, after three years of favourable climatic conditions, it is possible to evaluate the success and failure of the new technique.

At first glance, the situation seems encouraging. The output of foodgrains in 1969-1970 was a record 100 million tons, 11 million tons more than in 1964-65, which was the best year before the green revolution. Since agriculture is the basis for India's economic growth, this is a very significant gain, although the annual rate is closer to 2.5 per cent than to the projected 5 per cent and as such the 130 million tons for 1973-74 will probably not be reached. But statistics only tell part of the story. It is clear that the wheat revolution is a reality and far beyond expectations. It is clear that where new technology is available, and where fertilizers, irrigation, and the new high-yielding varieties are brought together, no farmer denies the effectiveness of this combination. What is also very important in India is the fact that many small farmers who are not using the new techniques yet, are becoming interested nd convinced that the new ideas do work and should be used also on their farms. This is very important in a country where suspicion and resistance to new methods has been one of the major drawbacks in implementing the new ideas. Slowly this resistance now seems to be fading away and more rapid progress can hopefully be made in the future.

The state of Punjab, which is the traditional wheat basket of India has benefitted the most from the revolution. The farmers there planted 80 per cent of their land with the new 'miracle' wheat varieties; increased the number of tubewells for irrigation from 7,000 to 120,000; virtually tripled the consumption of fertilizers within four years — from a mere two to three kilograms per acre in the last decade to as high as 40 to 60 kilograms in 1969 — and almost doubled the yield.

Unfortunately the same increase has not taken place in the production of rice. If rice production had grown at a comparable rate to wheat, India would now be self-sufficient in foodgrains. But this is not the case. The principal reason for the disparity in performance is that tested and proved new varieties of rice are still in the making, and that, generally speaking, rice varieties demand a great number of favorable environmental conditions; they are susceptible to pest and disease, the knowledge of which still is inadequate. Since many of the rice growing regions lack the extensive irrigation that is necessary, the 'miracle' strains of rice from the Philippines and Taiwan have met with limited success. Also, a much larger proportion of the rice growing land is in hands of the small farmer than is the case with the wheat growing land.

This is not to say that the revolution is a failure as far as the rice crop is concerned. Much has been learned from the failures in the past and presently tremendous work in being done in trying to overcome the problems. Indian research institutions are deeply involved in propagating suitable strains of rice for the Indian environment. Similarly, research about soils and water in the large dry area of India is now in progress. Eventually improvements will also be seen in the rice crop although it may take a few years yet. And, no doubt, setbacks will occur, as it is likely that they will in the wheat crop.

The green revolution, however, has set forces in motion which can have far-reaching results for India. It is the same problem again of too many people and not enough land. It is quite possible that within the next few years India will be able to feed its teeming millions, but now that there seems a possibility of making the land productive and profitable, a fierce competition for land is taking place. Many of the tenant farmers who have tilled the same land for generations on the customary 50/50 split with the landowner are now forced to pay a 70/30 payment. This has come about through the revolution. The owner now would like to have his land back since there is money to be made, and so the squeeze play is put into operation.

It is estimated that in 1969 out of a total rural population of 434 million, 103 owned no land at all and another 185 million operated less than five acres per family. Taken together they represent 67 per cent of the total rural population, and of these an estimated 154 to 210 million lived in abject poverty, or at a level of 200 rupees per capita per year ($21). Since it takes 10,000 to 12,000 rupees to re-equip a seven to ten acre holding, and since credit is very difficult to obtain for the small farmer, it is easy to see that many small farmers will never be able to participate in the new green revolution and increase their lot. But the richer neighbours who have more land or can obtain credit will advance and eventually be able to put pressure on the poor farmer to give up his land. Consequently, the land will be concentrated in fewer and fewer hands, making the problem of what to do with the landless even larger than it already is.

The leftist parties have been saying for years that the land should be equally divided and that the landless, if they cannot get land legally, should take for themselves what they need. Under this urging, the village poor are not averse to forcible occupation of land, harvesting standing crops and violent attempts to secure better wages. According to the Ministry of Foreign Affairs, in the first nine months of 1969 there were 345 incidents of forcible occupation of land (totalling 100,000 to 300,000 acres) with many murdered and injured. And this in the province of West Bengal alone.

That this could be a foretaste of an enormous "law and order" problem is well understood, and the government of India is deeply disturbed by it. In late November of last year an emergency conference was held on how to place the agrarian reforms back on the rails. The Prime Minister mentioned then: "The warning of the times is that unless the green revolution is accompanied by a revolution based on social justice the green revolution may not remain green." The implication is obvious. Unless India solves the social problem, a great deal of blood will flow and many of the benefits from an increase in production will be lost because of the violence.

The problem is, of course, staggering and the solution will be very difficult. But at least it is recognized that there is a problem and attempts are being made to find ways and means of finding a solution.

J.J.Bout.

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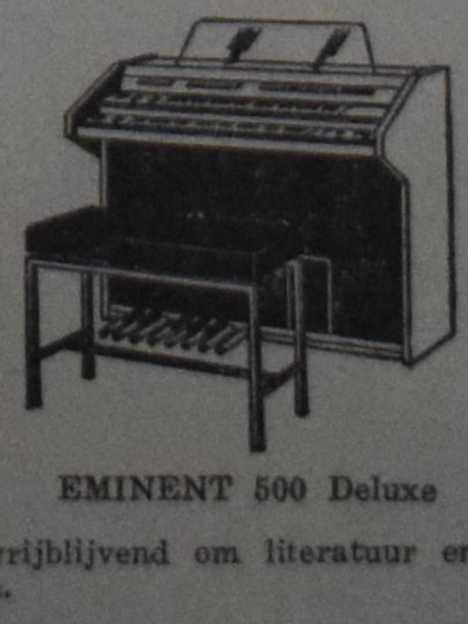

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World of Young Writers

Senior High School Issue

• *We have heard it say and seen it done: the past preserved in a prefitted jar as an unchangeable solid diet for the future. But the solids do not provide a balanced diet. Not only fats and starches, but also meat and vegetables, fruit and the food that has only just been sown today, are necessary for the maintenance of the dynamic life of today and tomorow.*

• *The creative writer manipulates language. He observes, experiments, innovates, re-arranges, tries different combinations, forms independent opinions, and constantly changes. He seeks new ways of giving form to the cultural activity for which he has been created. Once the young stop learning the art of living, they have broken the current of creative power of the human mind. God created a universe that is wide open to the joys and surprises of human experience. There is surprise in the changing winddrifts of sunlit skies, in the never-the-same sunsets and always new sunrises. Even the solid rock changes over time. We have nothing to fear from change.*

• *In this issue we present the best of the 1970 REFLECTIONS of the Hamilton District Christian High School, Ontario. Mr. Mel Huizinga was the faculty sponsor of the event.*

Words

Words of Men,
Words of children,
Words of flowers,
Words of trees,
How do they speak them?
What do they mean?

Words of students
Words of the staff
Why do they speak them?
What do they mean?

Do they say
What they mean,
Do they mean
What they say.

Why do we speak them
When often we mean
Something other
Than we say

Why do we say them
When often we say
Some thing other . . .
Than we really mean.

Words to each other
Why are they said?

Liz Haanstra

Youth

Youth is a time of happiness and strength.
It's the best time of one's life.
It's to be spent with a feeling of freedom —
Free from worry and strife.

I know that as the years go by
My body will grow old.
But I hope that my heart will always stay young,
That I may never grow cold.

I hope that worries will not take away
The happiness I hold.
For then a failure I will be —
My "heart" will have grown old.

Rosalie Veurink

Dreaming

Magic lives.
Fantasy reigns.
See Spot run.
Run Spot run.
See Jane run after Spot.
Dick sees it happen.
See Dick run
After Betty.
Magic and
Fantasy.
See China run.
See America run
After China.
See the hydrogen bomb.
See the people die.
See Russia run
After China.
(Everybody runs after her)
See the border.
See Israel.
See the Arabs run.
Hot fun in the summer time.
See Canada?
The just society.
See the moon.
Green cheese.
Tranquility Base here.
The Eagle has landed.
One small step for mankind.
See the sun
See the stars.
See the trees.
God is dead.
Certainly.
But I have one life to live,
Let me live it as
An atheist.
A Gentile.
The meek shall inherit the earth.
Magic lives,
Fantasy reigns,
While I'm dreaming.

John Terpstra

A Moment of Protest

by Julia Fayer

It was nearly noon. The sun was intense, as it had been all day, but now the sun stood perpendicular to the earth. The fierce temperature had long since completely dried the soil and the little grass that remained was a scorched dirty brown. The only sound was the rustling of brittle shrubs. It was as if the sun had drained each branch of all its moisture until finally the little twigs cracked and broke off.

Lisa began walking up the steep hill leading from the group of shacks where she lived. She wore a small faded green hat with a rim big enough to shade her eyes from the sun. Looking down she saw the powdery soil scatter with each step she took. Every time she stopped the dust would settle in a thin mist over her dark bare feet. She reached the top of the hill and stopped, to rest on a big rock by the side of the path. She bent her head and watched the perspiration drop from her face onto her dusty feet. Lifting her head, she looked down the hill at the mass of old shacks. She picked out hers—the third one in the first row. In her mind she could just hear some outsider saying, "But how can you tell which one is yours, girl? They all look so much alike."

"Well," she'd reply, "Ours is the one with the glass window in the front instead of just a door. And its not all grey. It's got some white too! It was painted once you see." While sitting there acting out this scene in her mind, she saw her mother come out and stand on the small porch. She was a big woman—not like Lisa, who was small and thin. Lisa took after her father who was small, at least that's what he looked like. He had left after Lisa's fifth sister was born. He hadn't counted on such a big family.

Lisa looked down again and she saw her mother turn towards her, her hands on her lips. "What you doin' just sittin' there?" Lisa could imagine her saying, "Don't you know I'm waitin' for them things from the store?"

"Come on now, stupid. Get up," she told herself. "She's gonna be really mad if you don't get goin' quick."

She walked on hurriedly, over the hill. The store was on the other side of town—past the big development of sturdy brickhouses. The dirt path that she was walking on, turned into a pavement with a side-walk running along each side.

Every time Lisa walked through town she never knew whether she could walk on the road or on the side-walk. She didn't want to be noticed. When she was walking down the clean, tree-shaded street she would always realize that she had no shoes on and that she wore a faded dress and hat. Now she stopped and tried to brush some of the dust from her clothes. Seeing that this had no effect on the dull and dirty colour of the dress, she gave a sigh and continued walking. She glanced to her right at the huge three-storey house with a big screened-in porch. It didn't have just one glass window in the front, but about eight or ten. Here the grass did not look brown but green and short and it was being watered by a sprinkler. Looking around she saw no-one and she decided to wash herself. Slowly she left the hot side-walk and walked into the cool grass. A chill went through her as she felt the dampness on her hot feet. She reached the sprinkler but just as her toes touched the cold water she heard a dog barking behind the house. She quickly ran to the side-walk and down the street. Looking back she could see her wet footprints on the side-walk.

She walked another ten minutes before she reached the store. Lisa stepped inside and felt the air conditioning all around her. "Wonder if they'd mind me spending the night here?" she thought, and then laughed. "Let's see—bread, sausage, lettuce, I guess that's all."

She reached the cashier and gave her three quarters. Three cents were returned to her. As she turned to leave the store she noticed a bright poster—"Has the heat got you down? Try an ice-cream bar. Only 15¢."

Lisa walked over to the display of frozen chocolate and vanilla bars. Her smudged hand held only three cents. She looked up at the sign again. Suddenly she put her hand into the freezer and pulled one out. Just then a customer walked around the corner. Lisa looked up and around to see if he was following. He was walking up the aisle. She ran to the door and went out, just as the man called out, "Wait! Hey wait! You didn't pay for that!" He turned to the cashier and said, "Hey, that girl—she didn't pay for that."

The cashier turned and looked out at Lisa who was now running down the road. "Huh? Oh, they come in here and do that all the time. Never been taught any better, I guess. Just let her go."

Lisa ran fast down the block, hard pavement. Her feet burned as they slapped the hard road. She held on tightly to the groceries and her ice-cream bar and kept running until finally her feet felt the rough dirt again. She stopped when she reached the rock and sat down. The perspiration ran down her chin. The groceries slid down onto the ground but she held the ice-cream bar. She slowly removed the wrapper. The ice-cream, soft from the heart, fell off the stick onto the ground. The dust scattered and then settled instantly over the chocolate coating. Lisa looked down at melting ice-cream. She sat very still and stared at the dry ground.

From the group of shacks a voice called. "Lisa? Come over here. I've been waiting for you. Come on, girl!" But Lisa just sat there and didn't move.

An Explanation

Dave Krosschell

"There is only one thing wrong with rain," said Jule, breaking a deep silence, "and that is its extreme wetness." His observation was judicially ignored by the other sprawlers. However, his statement was not without relevance since it was rather dreary out in the beyond. This dreariness had inevitably permeated inward, not content with outward dominance. The sprawlers had meeky surrendered to its demands.

But Jule was not to be deterred by either silence or dreariness. He continued his unheeded monologue, motivated mostly by boredom:

"I can see from your expressions that you secretly are ridiculing me for proclaiming such an obvious fact (actually, all the faces were completely expressionless). But I propose that we look at this 'obvious fact' in quite a new perspective. No matter how bald a fact is, I believe that there are hidden meanings in it. I have many famous supporters in this belief, illustrated effectively in the people who tear apart innocent novels for the use in English courses. These people love to find hidden meanings in books which the authors never intended to be there. But I must hasten to add that the authors never point this fact out.

"But to finish out short detour and return to our main stream of thought, let's first begin by analyzing the three words 'There is only'. These three words together represent a generalization, a gross, unwarranted generalization. I believe that all generalizations are gross and unwarranted. This is where much of the world's trouble starts: Someone generalizes, with an absolute lack of proof, steps on all of someone's ten toes, a deed that requires swift and merciless retribution. That is one way to sell instant trouble, no matter what scale you specialize in. So I believe that in every statement of this nature, there should be an escape clause for the individual who doesn't agree with it. This particular sentence should start with 'To most people, there is only . . .'

"Now let's investigate 'one thing'. There is nothing you can say about 'one'. This is a concrete word with a definite, limited meaning. But the five-lettered 'thing' is quite interesting. It refers to wetness, but in the common definition of 'thing', a tangible object,—that is, to most people. Therefore, we must find another definition for this word which would fit the connotation of the sentence. After much thought, I came up with a suitable meaning and attribute to a tangible object, the object not being the attribute itself. That last clause is necessary because if the object is the attribute, then it would not be necessary to insert the word 'thing', because it would make the whole sentence become redundant and therefore confusing and superfluous. The main thing in writing any sentence is making it absolutely clear."

Here Jule felt the need of some refreshment in the form of tomato and orange juice concoction. It was with the appearance of this drink that Jule received his first and only response from the sprawlers. Encouraged he continued:

"Now we come to the word 'wrong'. I do not think it is correctly used in this sentence. 'Wrong' is a relative term—what one person thinks is wrong, another might think is perfectly all right. Most people judge an action or idea in relation to the accepted ideals of society. Therefore, when they say that something is 'wrong', they mean 'unacceptable'.

"Next in line steps 'with rain'. Rain is one of the most misused words in the English vocabulary. Poets and writers are the main cause of this state of affairs. They continually relate rain with dreariness, sadness, active sorrow, disappointments. This is a gross error and should be corrected as soon as possible. Ask any farmer or naturalist, and he'll tell you what a great natural reviver and cleaner rain is.

"We shall skip the next four words, since they are too trivial to bear close scrutiny. But then we arrive at the extremely challenging wordt 'extreme'. In one sense, it makes absolutely no sense whatsoever. It is preposterous to claim that water could be wetter than water. But in another sense, this word becomes very apt indeed. 'Extreme' represents man's inclination to make the present circumstance or inconvenience seem worse than anything he has ever experienced before.

"Now, finally, we meet the most interesting word in the entire sentence. Let's carefully delve into the mystery and philosophy which surrounds the word 'wetness'. This word is often used in respect to inexperience or 'greenness'. Therefore, 'wetness' not only refers to a physical attribute of rain, but also to its role in nature and its relationship to the human race. In respect to nature, rain renews life, gives reason for living, undoes man's attempts to ruin nature, and puts a new face on the surface of the earth. If this natural application is followed into the human life, we must conclude that 'rain in a life' means a new start and new perspectives. This is in direct contradiction to the accepted meaning of that very same phrase. I therefore submit that the very best thing that you could do for any person is to put 'a little rain into his life'.

"Having taken this close look at that everyday statement, it is now possible to revise it so that its true meaning is clearly revealed: 'To most people, there is only one intangible attribute which is relatively unacceptable with this natural renewer and cleaner, rain, and that is its circumstance which makes it worse than any inexperience or new start in any aspect that most people have ever experienced before.' Does that make my original statement any clearer?"

"Quite clear, Jule."

The Protester

by Ruth Den Bok

He carried a sign done in black and white
which read "Down with the Dean," and in his right
hand he carried a flower — a symbol of love and peace.

His hair was long and greasy
His shoes had holes like his fleecy
vest with the pockets cut out, just for kicks.

His step was slow and dragging,
His sign was slowly sagging
And his gold-rimmed specs only mirrored his dead eyes.
And I thought — he's not really living, what does he care
about the Dean. And I left the path of that blank stare.

(Will be continued)

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PREPARING THE MANUSCRIPT

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We are thankful to God for the safe birth of our son

ROLAND CATHARINUS

named after Pake De Haan.

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Mount Hope, Ont.

Hank and Rolina Hultink.
Gerrit John - Tessike.

With joy and gratitude to God we are happy to announce the final adoption of our son

GLENN JARID

born January 19, 1970.

A brother for Mark.

Menno and Fran Elzinga.

West Flamboro P.O., Ont.

DEKKER - FUNK. Mr. and Mrs. Anno Dekker, 307 Knowles Ave., Winnipeg, Man. wish to announce the forthcoming marriage of their daughter Anna Johanna Jeanette to Mr. Arthur Benjamin Funk, son of Mrs. Helen Funk. The wedding will take place on Friday, November 20, 1970 at 7:30 P.M. in the Elmwood Mennonite Brethren Church, 145 Henderson Highway.

Andijk Soli Deo Gloria Red Deer
1915 1970

Zo de Here wil hopen wij op 10 november de dag te gedenken dat onze geliefde ouders, grootenen overgrootouders

FRANK ZEE
en
EBELTJE ZEE—PRINS

55 jaar geleden in het huwelijk zijn verbonden.

Dankbaar voor alles wat de Here ons in onze ouders heeft geschonken vieren we die dag op 11 november.

Red Deer:
Grace Vanden Brink.
George en Grace Zee.
Lacombe:
Winny en Ralph Prins.
Red Deer:
Aaf en John Kooiman.
Lacombe:
Ann en Simon Swier.
Red Deer:
Tena en Adolf Opden Dries.
Bentley:
Jannie en Klaas Brink.
Lacombe:
Dorothy en Ben de Boon.
Regina, Sask.:
Helen en John Kits.

52 kleinkinderen en
3 achterkleinkinderen.

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Open house: 11 November van 2.30 tot 4.30 p.m. in de Social room van de First Chr. Ref. Church, 17 McVican St., Red Deer.

1920 1970
Hardenberg Smithers

On November 19th, 1970, the Lord willing, we hope to celebrate with our dear parents

THYS STAD
and
ALEIDA STAD
(nee PULLEN)

the occasion of their 50th wedding anniversary.

"Surely goodness and mercy shall follow me all the days of my life, and I will dwell in the house of the Lord forever." Ps. 23:6

Mini and Sjoerd Andringa, Niton, Alta.
Bill and Marie Stad, Houston, B.C.
Fred and Tinie Stad, Smithers, B.C.
John and Yfke Stad, Victoria, B.C.
George and Joyce Stad, Smithers, B.C.
Clarence and Tina Stad, Smithers, B.C.
Roelf and Dinie Stad, Hardenberg, Ned.
Jean and Bill Klok, Burdett, Alta.
Tom and Janet Stad, Smithers, B.C.
Smithers, B.C.

1930 — 1970

On November 12, 1970, the Lord willing, we hope to celebrate with our dear parents and grandparents

ADRIAAN DEN BOK
and
DIRKJE DEN BOK,
nee ZAAYER

the occasion of their 40th wedding anniversary.

May the Lord continue to bless them for each other and us in the years to come.

Their thankful children:

Tony and Marjorie den Bok, Wasaga Beach.
Adrie and Ben Reitsma, Collingwood.
Gerard and Jo Ann den Bok, Collingwood.
Joop and Leny den Bok, Collingwood.
Gys and Marie den Bok, Preston.
Bill and Joyce den Bok, Collingwood.
Margaret and Hans Verra, Stayner.
John and Patricia den Bok, Nottawa.
Dick and Gwen-Ann den Bok, Collingwood.
and 27 grandchildren.

R.R. 1, Collingwood, Ont.

On November 12, 1970, the Lord willing, we hope to celebrate with our parents and grandparents:

ABRAHAM KOK
and
JANNETJE KOK (VRIJLAND)

their 40th wedding anniversary.

We thank the Lord that He has kept them in these 40 years, and we pray that they may enjoy many more years together in God's care.

Their grateful children:

Dick and Gerda Kok, St. Catharines, Ont.
André and Jenny Kok, St. Davids.
Lena and Dick Vanatte, St. Catharines, Ont.
Brian and Marie Cook, Niagara Falls.
Jane and Peter DeVisser, Queenston.
and their 16 grandchildren.

Open house will be held in the Christian Ref. Church, Jepson St., Niagara Falls, Ont. on D.V. Saturday, November 14, 1970 from 7 p.m. - 10 p.m.

4703 McDougall Cres.,
Niagara Falls, Ont.

The Lord willing, on October 31, 1970 we hope to celebrate with our parents and grandparents

DIRK NYLAND
and
FREDRICKA NYLAND—
KONYNENBELT

the occasion of their 30th wedding anniversary.

We thank the Lord for all the good things we have enjoyed with them and pray that we may continue to enjoy God's abundant blessings for many more years together.

Their thankful children:

Geraldine and Arend Stolte, Michael.
Martin and Jannie Nyland, Kathleen and Beverly.
Fred and Sandy Nyland, Donald and Lyle.
Herma Nyland.
Ann Nyland.
John Nyland.

Box 2,
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1945 — 1970

On the 22nd of October, 1945, our parents

MARTEN and WIEKE
HEIDINGA

were united in marriage.

God has blessed their home. We are privileged to share their joy.

Annita.
Jim.
John.
Henry.

Rexdale, Ont.,
5 Fordwick Cres.

WANNEER ZAL 'T ZIJN?

Als U binnenkort gaat trouwen of wanneer U spoedig een jubileum mag vieren, in beide gevallen zal het voor Uw vele vrienden en bekenden een aangename verrassing zijn, een annonce ervan in hun eigen krant, Calvinist-Contact te lezen.

We are grateful to the Lord, that on November 9th we are able to celebrate with our parents

BARTEL T. BOOT
and
NELLY BOOT (SYRIER)

their 25th wedding anniversary. The Lord willing we will celebrate this happy event on November 9th, with open house for all.

"Praise God, from whom all blessings flow."

Their grateful children:

Peter, Simcoe, Ont.
Willie & Bert Mulder, Sarnia, Ont.
Jurrina.
Henry.
John.
Brian.
Jake.
Nancy.

R.R. 2,
Wyoming, Ont.

On November 13th, 1970 we hope to celebrate the 25th wedding anniversary of our parents

P. DE WAARD
and
M. DE WAARD—
VAN LEEUWEN

May God bless them and keep them for many years to come.

Henk and Ann Van Amerongen.
Elaine.
Margaret and fiancée.
John.
Joyce.
Peter.
and two grandchildren.

R.R. 1, Dundas, Ont.

Op zondag 27 september 1970 nam de Here tot Zich onze geliefde moeder, grooten overgrootmoeder

LAMMIGJE
DOLDERSUM—
SCHONEWILLE,

sinds 2 juli 1967 weduwe van Roelof Doldersum, op de leeftijd van 67 jaar.

Psalm 27 vers 13.

Wij treuren, doch niet als hun die geen hoop hebben.

Killie & Albert Oosting, Beilen, Holland.
Geertruida & Jan Hulzebosch, Wijster, Holland.
Jennie & Dick Schouten, Alkmaar, Holland.
Shirley & Antonie Bosma, Newmarket, Ont.
Rose & John Prins, Newmarket, Ont.
Ralph & Mary Doldersum, Newmarket, Ont.
Peter & Judy Doldersum, Newmarket, Ont.
John Doldersum, Newmarket, Ont.
Betty & Silvester Sillen, Sutton, Ont.
38 kleinkinderen en
2 achterkleinkinderen.

Hiermede geven wij U kennis van het overlijden van

ANNE VAN DIJK,

op de leeftijd van 58 jaar.

De begrafenis heeft plaats gevonden op 5 oktober, Fairview Cemetery, Niagara Falls, Ont.

Jesaja 1:18.

Zijn vrienden.

After being three days with us, the Lord took home our little daughter and sister

MARY PAULINE,

born October 20, 1970.

The Lord gave, and the Lord hath taken away, blessed be the name of the Lord.

Floor and Lammie Wassenaar,
Floyd,
Linda,
Bruce.

October 23, 1970.

P.O. Vineland Stn., Ont.

In His infinite wisdom our Lord took unto Himself, after an illness of two years, our beloved daughter and sister

WILMA,

in her nineteenth year.

We will always have with us, as a lasting memory, the indestructible witness of her strong life of faith, of quiet and unassuming trust in the Lord, of happiness that she spread all around her.

She suffered a little while, while on earth, but now she is HOME with the Father, who has no sickness and suffering in His house.

Her parents,
Marinus and Betsy Koole.

Her brothers and sisters,
Maria and John,
Arie,
Linda,
Ronald,
Nancy.

October 26, 1970.

R.R. 1, Box, 25,
Jordan Station, Ont.

The Board of the Ontario Alliance of Christian Schools wishes to extend its deepest and heartfelt sympathy to their vice-president and his family, Mr. M. Koole with the passing away of their daughter

WILMA.

We pray that our Heavenly Father may abundantly bestow His mercy and comfort and be very near to them in these days of trial.

For the Board,
Jack Terpstra, president.
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NEW PEACE SYMBOL

Speaking of "peace" we have been intrigued by the sharp debate in the nation's press over the socalled "peace symbol" of an inverted cross with broken arms, now popularly worn about the neck, pasted on automobiles and painted on any surface within reach. Leaders of "peace" groups, such as the Rev. J. Neuhaus, a Missouri Synod Lutheran who ought to know better, hotly deny that the broken cross is the medieval "witch's foot" or other Satanic device. But it seems incontrovertible that the symbol can be traced in ancient times back to Nero, that it appeared on Saracen shields in the 11th century, that in the Middle Ages it was indeed accepted as a portent of evil and death. During the Russion revolution it was painted on the doors of churches closed by the Bolsheviks and more recently it was revived as the official symbol of the leftist "peace" movement by Bertrand Russell. And those are the facts — see *Peace Symbols*, by David Gumaer, *The Book of Signs*, by Rudolph Koch, and *Traite de Science Occute* (if you want to read French), by Gerard Encausse.

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they left me listening
in breathless amaze!

Later on I wondered . . .
Could it possibly be
they were send to instruct,
people like you and me?

Wilma Jonkheer

New book about the Dutch in the U.S.

R and E Research Associates, publishers and distributors of ethnic studies, has just recently announced completion of "Ethnology and Immigration 1970." The collection contains studies on most ethnic groups in America. One of the special titles is: DUTCH IN NEW NETHERLAND, 1609-1909 AND THE U.S. by the Netherland Chamber of Commerce. It is an excellent study of the early colonies. (1909) Reprint, 1970. $5.00.

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Schools in the Christian Community

Part II of a provisional statement offered to the Christian community as an opening orientation for communial reflection and discussion.

by

JAMES H. OLTHUIS

and

BERNARD ZYLSTRA

★

II. The school and some of its societal neighbours

A school does not exist in a vacuum. Since many of the problems in the Christian educational world arise because there is no clarity in understanding the connections between the school and non-educational social units, we would like to discuss a few of these.

A. The school and the institutional church

1. The institutional church ought to occupy a crucial place in the coming of the Kingdom. Its major tasks are:
   a. the proclamation of the Word of God as the total Directive for human life; and
   b. the nurturing of the faith of Christ-believers by means of that proclamation (including catechetical instruction), the administration of the sacraments, the execution of ecclesiastical discipline, and the organization of worship-services.
2. The institutional church and the development of culture:
   a. The faithful and radical execution of the above-mentioned tasks will call for a profound re-direction of human life, as was evident in the first centuries of Christian history: in politics, economic relations, art and education.
   b. Under a normal development, the proclamation of the Word will challenge Christ-followers to assume their responsibilities in the various areas of culture — including education — as an expression of the 'general office of believers' outside of the institutional borders of ecclesiastical authority.
   —A few examples of such Christian cultural expression can be found in the early church before the coming of the barbarians; in the first century after the Reformation; and — in a much smaller context — in the development of Dutch Protestantism after Groen van Prinsterer and Abraham Kuyper.
   c. Christian cultural expressions are thus not in the first place ecclesiastical expressions. Channeling Christian cultural expression via the institutional church generally has a negative effect on such expressions. Evidence: the general bankruptcy of the Christian mind in North America today.
3. Christian schools should develop as free Christian schools, free also from ecclesiastical control, bound only to the Word of God as described under (I), and the structure of the school.
4. The school's freedom from ecclesiastical domination is doubly urgent in view of the utter denominational fragmentation of evangelical Protestantism. This fragmentation implies that the institutional church has in effect forfeited its **legitimate** place in the development of history. It would be historical retrogression if today we would assign to the institutional church an **illegitimate** task, namely the control of educational development in a direct or an indirect manner (through the use of denominationally limited confessions in a school's constitution).

B. The school and the family.

In reformed circles it is often argued that the school is a 'parental' institution, that it is an extension of the Christian family. Two arguments for this position can be noted: 1) and 2) infra.

1. The doctrine of the covenant
   a. In the light of such passages as Gen. 12 ff. and Deut. 6, it is argued that the Lord has given a special covenantal responsibility to parents for the education of their children.
   b. This view is subject to several misconceptions:
   (1) In the first place, the 'covenant' is not made with parents-as-parents, but with Abraham, the father of all believers, and with the entire people of God. For this reason the sermon of Moses is directed to Israel — the people of the covenant in its entirety (cf. Deut. 6:4).
   (2) The covenant of God with His people cannot on a Scriptural basis be narrowed down to the triangle of church, family and school; for the covenant embraces the entire life of God's people: temple worship, family-life, property relations, rules of hygiene, the kingship, etc.
   (3) When the people of God are specifically instructed to teach the words of the Lord diligently to their children (cf. Deut. 6:7), we are not in the first place dealing with Christian education as we know it today but with the continuity of the covenant-community in history. Here indeed the parents occupy a special place, in the Old Testament context and also today. But this special place, and the special responsibility that goes with it, is not taken over by the Christian school.
   (4) There were no schools in the Old Testament period. So only when the covenant is understood as the total relation between God and His people can we establish a meaningful connection between the 'covenant' and education in today's setting.
2. Parents' responsibility for their children in general.
   a. It is argued that since parents clearly have a God-given responsibility for the entire development of their children before they come to the age of maturity, the schools in which such children receive their education must evidently be of 'parental' character. These schools, it is said, are an extension of the home.
   b. This argument contains elements which we do not debate. These elements are:
   (1) A father and a mother do indeed have the God-given responsibility for the entire development of their children, including the choice of a school in harmony with their religious convictions.
   (2) It can indeed be said that the school presupposes the family. For without families, there would (normally) be no children; and without children, there would be no schools.
   c. The complicated issues which these two points raise can best be discussed under separate headings — which follow.
3. Parental "responsibility" and educational "authority".
   a. As long as a child is a minor, its parents have the specific **responsibility** to care for its proper development.
   b. But this **responsibility** of the parents before God, in a differentiated society such as ours, is generally executed via institutions that lie outside of the home, that are of a non-parental character, that — therefore — lie outside of the parents' range of **authority**. We therefore make a fundamental distinction between the broad **responsibility** of parents for their children and the specific **authority** of the parents in the home. And it is our conviction that the school as we envisage it today lies outside of the parents' authority in the home. Some illustrations might clarify this:
   (1) The father's responsibility to feed, clothe and shelter his family may require a job outside of the home. Clearly, his place of work is not subject to paternal or parental authority; it is subject to industrial rules and regulations; it is subject to economic authority.
   (2) The parents have a responsibility to care for the physical health of their children. But this responsibility is executed by the medical specialist. And the medical care is subject to the doctor's authority.
   (3) If a child has special — let's say: musical — talents, the parents have the responsibility to see to it that these talents are developed. And this task they assign to the specialist in the community: the piano teacher, who executes his 'musical' authority in training the child.
   (4) Parents have the responsibility to care for the spiritual health of their children. This includes taking them to church and sending them to catechism. But the authority exercised in the church and in the catechism class is that of the minister; it is ecclesiastical authority.
   c. In a similiar way we understand the relationship that in principle ties the home and the school together: parents have the **responsibility** for the proper education of their children; they execute that responsibility by sending the children to a school, within which educational **authority** is exercised by the team of teachers. From this vantage-point the authority of the parents does not reach into the educational process of the school. The educational authority of the teachers deals with factors such as these:
   (1) The setting of the daily, weekly, and annual teaching schedules.
   (2) balancing and unifying the curriculum;
   (3) setting the criteria for passing and failing;
   (4) arranging remedial assistance;
   (5) maintaining the discipline in the school;
   (6) selection of textbooks and materials;
   (7) organization of activities outside of the school (e.g. trips to factories and museums) and securing the assistance of resource people outside of the school;
   (8) actual teaching in the classroom.
   d. Our position does not imply that the parent is now entirely excluded from the school. The following factors are important to keep in mind:
   (1) When we say that the team of teachers executes authority in the school, we do not mean to say that the teachers are autonomous. In the first place, they are responsible to God. But also to the school board, elected by the Christian community, including the parents.
   (2) The child in the classroom is always more than a pupil. This implies that the teacher's authority does not embrace the entire life of the child in the school. The parents, for example, 'determine' when the child is too sick to attend school; what clothes it should wear; whether corporal punishment is to be allowed; in what context homework is to be done, etc.
   (3) Moreover, a father and a mother have responsibility for their children's educational progress. They will thus want to stay in close touch with their children's classroom teacher, to resolve problems that may arise.
   (4) The points mentioned under (2) and (3) imply that within a school society there should be an active Parent-Teacher Association.
4. The school presupposes the family.
   a. Without families, we said, there would (normally) be no children, and thus also no schools. It is our position that this relation does not make the school an extension of the family.
   b. In order to clarify this position we can point to analogous relationships in society:
   (1) The family (parents and children) presupposes marriage (husband and wife). Nevertheless, a family is not a marriage-bond.
   (2) A political party presupposes the existence of the state. Nevertheless, a party is not a state.
   (3) A trade-union presupposes the existence of industry. But a union clearly is not an industry.
   (4) A student-union presupposes a university, but their respective structures must be clearly distinguished.

C. The school and the state

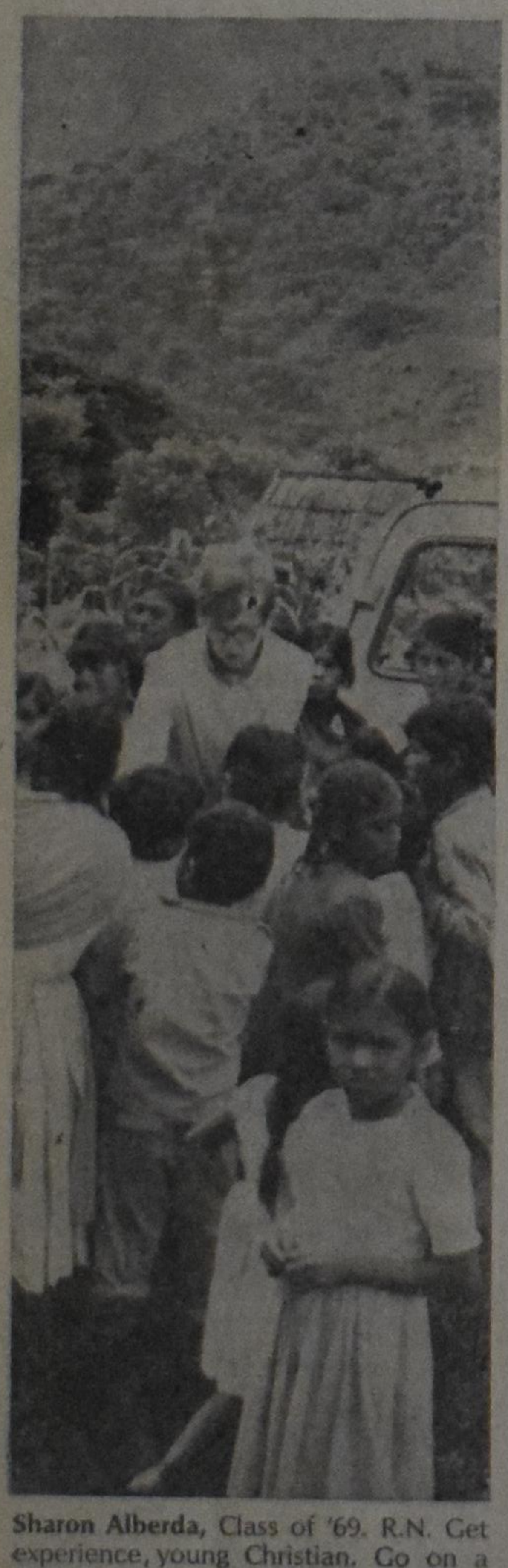
1. We accept the principle of state-support for the entire national educational enterprise.
2. Since education is never neutral with respect to the fundamental (i.e. religious) convictions existing within the nation, we are convinced that a just distribution of tax-monies allocated for education implies equitable support for the major religiously distinct school systems: Humanist, Roman Catholic, Protestant, and Jewish.

Conclusion

1. We consider this document a provisional statement on Christian schools since we fully realize that we have in effect presented only a skeleton which requires painstaking elaboration. It is our sincere hope that the Christian teachers in our midst will joyfully assume their individual role in the execution of this common responsibility.

2. The vision that makes for Scripturally-directed education cannot simply be put down in a document of this kind. For such a vision demands total commitment and surrender to Jesus Christ — the King of our lives, the Creator of the world, the Lord of history, and the Re-Creator of a new mankind. It demands such commitment on the part of everyone connected with the Christian school — not only the teachers but also the members of the Christian School society. And the very meaning of Christian school lies herein, that its pupils and students are clearly confronted with the radical consequence of such commitment in their lives.

It is our conviction that the salvation for the dark world in which we live today — in the totality of its diverse activities — can only be found in the re-discovery of the radical meaning of such surrender and commitment to our Lord. Only to the extent that Christian education expresses this radicality can it play a proper role in the coming of His Kingdom. And again, only to that extent does it deserve our wholehearted support. We hope that the present statement will be used in that light.



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